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ART. I. — *Human Physiology, illustrated by numerous Engravings.* By ROBLEY DUNGLISON, M. D., Professor of Physiology, Pathology, &c. in the University of Virginia, Member of the American Philosophical Society, &c. Philadelphia: Carey & Lea. 1832. 2 vols. 8vo. pp. 1047.

MANY treatises of great merit have of late years been published upon this subject, the result of much labor and many experiments, and proceeding from widely distant sources. These, however, differ from each other, not only in the general arrangement of the subject, and the division and distribution of its leading branches, but in particular principles, and even in the statement of the facts upon which they are founded. The causes of these differences may be found in the influence of previous education, and the bias given by the authority of great names, and in the fact that the laws and phenomena, which it is the business of Physiology to investigate and declare, reside in living bodies, not susceptible, like unorganized substances, of being subjected without derangement to the experiments of the investigator, and of being decomposed and recomposed at his pleasure.

For some time past, therefore, a person wishing to have a fair view of the present state and leading doctrines of Physiology, has been obliged to go over many different volumes, constituting a great mass of reading, and requiring a know-

ledge of two or three different languages. Hence it has seemed desirable, that some competent person should prepare for general use a system formed from a careful examination of the most distinguished treatises, whether universal or particular, that have been produced, and by a judicious selection and adaptation of their materials. Such a system Professor Dunglison has attempted in the work before us, by a careful and philosophical analysis adopting and arranging whatever may be considered valuable and settled, and on points of difference or dispute, giving the most important views entertained by different writers, with the arguments on which they are supported, and deciding on the whole in favor of that which appears to him the best, either with or without qualification, as the nature of the case or the weight of conflicting statements may seem to require.

To execute such a work well, evidently requires no small labor, extensive learning, and great judgment. An examination of his work will show how far our author has exercised these qualifications, and bestowed this labor; and though in a journal like ours such an examination must necessarily be somewhat brief, as well as less minute and technical, than in one of a more professedly scientific character, we hope to enable our readers to form some adequate idea of the book. We do not think that we need apologise for bringing it to their notice, since, to inquiring and philosophical minds, it cannot but be an interesting study, to learn the processes by which their own being is originated and supported, as well as the nature of its substance and parts, and the relations of similarity or difference which it bears to the various organized beings around us. Physiology indeed appears to be attracting to itself, somewhat more than formerly, the regard of the scholar and man of general science, and seems not unlikely in some degree to emerge from the routine of mere professional lore, and take a place in the circle of more fashionable learning.

In a few pages of preliminary observations we are presented with a clear and well arranged view of the difference between Inorganic and Organized bodies, and between Animals and Vegetables, after which commences the proper subject of the work, the Physiology of Man. In these remarks we notice nothing that does not appear to us correct, save a statement (p. 8) that in the structure of vegetables

"we cannot succeed in detecting more than one elementary tissue, which is *vesicular*, or arranged in *arcolæ* or vessels, and appears to form every organ of the body, while in the animal we discover at least three of these anatomical elements, the *cellular analogous to that of the vegetable*, the muscular, and the nervous." On what authority or grounds this statement is made with regard to the tissues constituting the elements of vegetables, we do not know. The latest and most simplified division we have ever before seen, made at least two, the *cellular*, analogous to the cellular tissue in animals, and the *vascular*, composed wholly or in part of spiral or annular fibres. As in many instances these spiral fibres are composed of several fibres joined laterally, it might not inappropriately be called a *fibrous* tissue, as well as a vascular, and indeed most of these vessels so formed of spiral fibres appear to the eye, and even through glasses of moderate power, but as simple longitudinal fibres. Besides these, there is admitted to be another structure, appearing like a net-work of fibres, but in reality consisting of a net-work of minute tubes not formed of spiral fibres, and which other writers have classed as a third elementary tissue, under the name of *reticular membrane*. As it consists of *reducent* vessels, it may be arranged under the head of vascular tissue, though its structure does not appear to be of the same nature as that of the other circulating vessels. We cannot but think at present, while wanting farther information, that the author has carried his simplification too far.

The first division of the Physiology of Man treats of his material composition, detailing the great component organized parts of the human form, then proceeding synthetically, it mentions the various chemical or inorganic elements which enter into the composition of the various solids or fluids that belong to it; next, the *organic elements* or compounds formed, by what may be called *living chemistry*, of two or more of the inorganic elements, these organic elements being divided into two classes, depending upon their containing azote, or being destitute of that element; lastly, it describes in general terms the different solids and fluids, giving also an examination and account of the different primary and compound tissues, which immediately form the different parts and organs of the body.

The second great division of the work treats of the Functions of Man. The character of each function is, "that it fulfils a special and distinct office in the economy, for which it has an organ or instrument, or an evident apparatus of organs." Functions have been variously classified. Among the arrangements of them, that which has obtained the most reputation is that of the justly celebrated Bichat, who considered functions as susceptible of division in the first place into those that were subservient to the life of the individual, and those that were subservient to the continuation of the species. These functions he again divided into two kinds; those depending on an effort of the will and executed with consciousness, and those that are carried on in the body spontaneously and without consciousness. This arrangement has by some been thought too artificial, and is rejected by our author for that embraced by Magendie, who divides the functions into three classes, the first comprehending those that establish our connexion with bodies surrounding us, as sensations, voluntary motions and expressions; the second, comprising those that belong to the support of life; the third, those that serve to continue the race. These functions are respectively called, the *Animal*, or those of Relation, the *Nutritive*, and the *Reproductive*.

We are inclined to agree with the author in his preference of the classification of Magendie. That of Bichat is striking and ingenious, but liable to objection from the distinction made between organic and animal life, while yet the functions belonging to the former are ultimately dependent upon the due performance of those belonging to the latter kind of life, and therefore immediately dependent on the will for their continuance, at least their continuance in a healthy state. Some of them moreover may be immediately influenced by the will, as respiration; of which also the mind is conscious whenever its attention is called to it. In like manner, sensation, ranked among the functions of animal life, though in health it may be always exercised by the determination of the will, must often be exercised in spite of that determination. A man cannot choose whether he will feel the prick of a pin, or the pain of an aching tooth.

The work then proceeds to treat of each of these classes of functions in the order in which they have been stated, and of the particular functions in each class, describing also

briefly the organ or apparatus by which each of these particular functions is performed. The Animal functions are subdivided into those of *Sensibility*, those of *Muscular Motion*, and those of *Expression* or *Language*. The consideration of the functions of Sensibility is preceded by a view of its apparatus, comprising the whole of the *nervous system*, consisting of the brain, the spinal marrow, and the nerves. In his description of the nerves the author has availed himself of the great lights thrown on this part of the human system, within a few years past, by the labors and discoveries of Sir Charles Bell, Magendie, and Meckel, (particularly the first of them,) which have rendered the study of their influence upon the various parts of the body far more interesting and intelligible, than it was wont to be in former days. According to this system, the nerves proceeding from the spinal column are double, arising by two distinct roots, and answering two distinct purposes; that of conveying sensation and that of exciting muscular action. From this we may understand how it is, that in some cases of disease, the sensibility of a part may be lost, while its strength and power of moving remain unimpaired, or the reverse, since this depends upon the origin of one only of the roots being affected by the disease, while that of the other remains in comparative health.

With regard to the manner in which the brain acts in conveying through the nerves the impulses of the will, or in receiving from them the notice of objects of perception, the author gives no decided opinion, or rather states, as we think wisely, that we know not the action of the brain in accomplishing these. He however adverts briefly to the various hypotheses of *animal spirits*, *vibrations*, and *electricity*, which have been resorted to by those, who were impatient of a confession of ignorance, and would fain invent what they could not discover. The electrical hypothesis is, he thinks, the favorite of the present day; and it certainly presents strong claims to notice, as capable of supplying motive excitement to the muscles and to the parts concerned in secretion, and of contributing in some degree to the restoration of lost sensibility. But even admitting this to be the means by which the phenomena in question are accomplished, we are still as much in the dark as ever, both as to the manner in which it accomplishes them, and the mode of its own generation.

We have only put a great red bull to support the world on his horns, according to Turkish philosophy, and have yet something to find on which the bull himself may stand. The *animal spirits* and the *vibrations* are wholly hypothetical and altogether absurd, and *nervous fluid* is but another name for ignorance. Sensibility is said to comprise two sets of phenomena, the *sensations*, and *intellectual and moral manifestations*. Sensations again are divided into two kinds, the *external*, by which we receive impressions from bodies without us, and the *internal*, by which we receive impressions from influences seated within the body. *Sight, hearing, &c.* are instances of the former kind; *hunger, thirst, &c.* of the latter. Yet the former kind may be engendered in the brain itself, as in dreams and insanity; at least so our author thinks, though it seems to us, that in such instances, impressions formerly received are only revived, with various modifications produced by permutation and combination. If the brain can engender a sensation, we see not but that it may have innate ideas, which we are not altogether disposed to admit. Under external sensations are considered the senses of Touch, Taste, Smell, Sight, and Hearing, described respectively with an *alias*, as Tact, Gustation, Olfaction, Vision, and Audition. This *alias* seems to us rather unnecessary, and is not to our taste; we may be in fault, but we cannot help it, and do certainly much prefer our English expressions and terms to these derivations of a dead language. While we are about it, we may as well remark here, that we think our author often errs in this respect, we mean that of using the more learned and high-sounding, instead of the simpler forms of expression, so much so as occasionally to render his meaning rather obscure to one not well versed in the classics or in Johnson's Dictionary. Take for instance the following sentence. "A savour must therefore be esteemed an integrant molecule; not identical in all cases, but as heterogeneous in its nature, as the impressions that are made upon the organs of taste." This, as we understand it, means, that the taste of any body is given by peculiar distinct particles in it, not the same in all cases, but differing in their nature as much as do the impressions they produce. Such rotundity of diction is rather wearisome, and we do not find it particularly conducive to clearness.

In treating of the sense of Touch, while describing the

structure of the skin, the organ in which it especially resides, the author adverts to some remarkable instances, wherein, in consequence of some intense mental application, the hair has suddenly become gray even in youth. Several writers have accounted for this by supposing the "generation of an acid," or "a sudden stagnation of the vessels which secrete the coloring matter of the hair." These are wisely rejected, as things of which we have no evidence. The occurrence of the fact is all that we really know, and as this is but an anticipation of a natural change, if it needs to be accounted for, it is to be done so best, by supposing that intensity of passion or of mental agony may in a short time produce those effects, which, under ordinary degrees of feeling, years are required to produce. Under the same head are some very sensible strictures on the exaggerations of excellence attributed by various writers to this sense, as "*the sense*," "the least subject to error of all the senses," "the corrector of the other senses," &c. The author's views on this subject appear to be very sound.

The senses of Taste and Smell are well described, and explained, as well as may be, by the rejection of those theories that refer the sensations respectively in each to one abstract principle, variously modified by its combination with different bodies, or attribute the difference of them to difference of shape in the odorous or sapid particles, or to chemical combinations formed by them with the peculiar secretions of the organs, in which these senses reside. For these no other theory is substituted, and thus the doctrine is reduced merely to what we really know about it, namely, that different substances produce different varieties of these sensations, by means of differences, we know not what, in these substances, and a power, we know not what but by name, residing in the peculiar functional nerves of the organs. The same wholesome fastidiousness is also shown with regard to the classification of tastes and smells, which some have wished to reduce to two varieties only, the *agreeable* and the *disagreeable*, and which others have expanded into an inappreciable variety of abstract classes. The author admits the great variety of these sensations, but seems willing to leave us free from the burden of a tedious artificial nomenclature, and to suffer us to express the variety of our sensations by the natural way of comparing those not specifically distinct, as sweet, bitter,

sour, &c. to the taste and smell of some well known object, according to the resemblance.

The sense of Hearing, with its physiology, and the general laws of Sound, so far as they are necessary for the subject, are well and clearly, and also pleasantly described and illustrated. We do not however agree with Professor Dunghlison in his dissent from the opinion of Sir Charles Bell with regard to the vibrations of the membrane closing the foramen rotundum in the inner ear. It does not appear to us, that the vibrations of this membrane are likely to be exactly synchronous with those communicated from the membrane of the tympanum through the ossicles to the membrane of the foramen ovale, nor of the same intensity; and being applied to different parts of the labyrinth, according to the doctrine supported by the author, the result would most probably be to produce a confusion of sound, and therefore rather disturb than assist the hearing. The explanation given from Savart, and supported by Sir Charles Bell, that the membrane of the foramen rotundum yields to the impulses of the fluid of the labyrinth, and thus permits a regular vibration of it, seems to us satisfactory. We are particularly pleased with the author's remarks on the musical ear.

The sense of Sight receives a large share of our author's attention, as indeed it deserves to, from its great importance, and the infinite variety of sensations it imparts to the mind. With regard to light, the peculiar medium by which the organs of this sense are affected, he declines entering into any discussion, between the two great theories, namely, that of its consisting of particles emanating in straight lines from luminous bodies, and that of its consisting in the vibrations of an extremely subtile and universally diffused fluid. He however employs the former theory for his own use, as admitting of more easy application to the subject. The other theory has of late had many distinguished favorers, but we do not deem either of them particularly satisfactory, and are inclined to think, that the subject would be equally well understood were both to be set aside, and the ascertained laws of its movements stated and demonstrated without reference to any theory of its abstract nature, using the terms *rays*, &c. as conventional appellations. In his manner of treating this subject the author's clear philosophy shows itself, as in other parts of his work.

"The cause why one body reflects one ray or set of rays and absorbs others is totally unknown. It is conceived to be owing to the nature and particular arrangement of its molecules. This is probable, but we are still as much in the dark as ever. It is accounting for the *ignotum per ignotius*."

One of the most interesting topics discussed in the examination of this sense, is the generally supposed necessity that the eye should accommodate itself, in order to have distinct vision, to the different distance of the objects looked at, which accommodation has been supposed to be produced by an alteration of figure either in the eye itself or in the crystalline lens. Which of these it is, and how produced, has been a very fruitful theme of discussion among philosophers, and much ingenuity has been exercised by them in devising experiments to ascertain the point, and much time occupied in arguing about the matter. Many different opinions have been produced, and assailed and defended with great zeal, till at last Magendie has come to the conclusion, that no such alteration is needed, and that of course none takes place, and that all the labored and ingenious speculations as to the mode of it must fall to the ground together. With this view of the subject our author is disposed to coincide, though he seems to admit that the contraction and dilatation of the pupil may be of some assistance, by rejecting or admitting the outermost rays of light proceeding from a body, according to its nearness or distance, and thus causing those rays admitted to the eye to come to a focus upon the retina, and produce a distinct image. In the present state of our knowledge, notwithstanding all that has been said and done upon the subject, this conclusion seems to us admissible, though it forces upon us the confession, that there is something in the nature and composition of the eye, that has hitherto eluded our researches, and defied our imitation. Human ingenuity, in the construction of optical instruments, has been able to overcome, in a great degree, the obstacles of the different refrangibilities of the different colored rays that enter into the composition of light, and of the different refraction of different portions of the curved surface of the lens; but it cannot give to them the power of transmitting distinct images at all distances. We do not however regard the question as absolutely settled, though we think it probable it may never be settled otherwise. The fact, that

short-sightedness and far-sightedness may be in some degree artificially induced by habitual attention to near and minute, or dim and distant, objects, seems to be in favor of some power of adaptation in the eye ; since the facility of using this power may be impaired by habit ; but we do not see that habit should alter the intimate composition of the organ. Even this argument may be parried however by referring the effects of habit to the sentient power of the nerves.

Several other "vexed questions," relating to the organs of sight, are taken up and fairly exhibited, and the real merits of the different opinions for the most part judiciously pointed out.

From the Sensations, the author proceeds to the Mental Faculties, comprehending under this, as a general term, the *intellectual faculties* and the *moral faculties*, or the *faculties of the head* and the *faculties of the heart*. These faculties the author concludes "not to be the exclusive product of the mind, but requiring the intervention of an organ," thus taking the middle path between the doctrine of *Materialism*, and that of the strictly immaterial nature of all mental phenomena. He observes, however, "that those, who consider that a certain organization produces thought, are not deserving of the anathemas that have been directed against them on the score of irreligion. The charge would rather apply to those, who would doubt the power of Omnipotence to endow matter with such attributes." We do not altogether take the force of this observation. If mind and matter be distinct, independent principles, we do not see how Omnipotence could make the former generate the latter ; for even Omnipotence cannot make contradictions true. If they are not equally independent, which is the primary ? If the mind, then it cannot be generated by matter, though it may generate matter, or be superadded to it ; but if matter be admitted to be primary, then all the doctrines of materialism are established, and it will be hard to prove that they are not irreligious. By *thought*, the author, it seems to us, must either mean *mind*, or an action arising from mind in union with matter. If the former, our argument applies ; if the latter, we do not see the bearing of his remark on the question.

Bichat maintained, that while the brain is the seat of the intellectual functions, the different organs of nutrition (as the stomach, &c.) are the seat of the emotions or passions.

This view was opposed warmly by Gall and Adelon, who accused Bichat of mistaking the feelings arising from the actions of various passions for the actions themselves. Our author considers their arguments conclusive. To us it seems not impossible that the origin of these passions may be in the great plexuses of the nerves of the nutritive organs, to which Bichat refers them, though the brain may be necessary for our acting in obedience to them or for understanding them. It is however a more obscure and recondite point than we are willing to pronounce any definite opinion upon.

Some space is devoted to a consideration of the source of the impressions which form the material for the exercise of the intellectual and moral faculties, the two leading doctrines being those attributed to Condillac and Cabanis respectively; the former maintaining that all proceed from the senses, while the latter maintains that there are also others, proceeding from every organ of the body, called internal impressions, and to these he particularly refers the production of instincts. The decision given is on the whole against this last doctrine.

In treating of the proper physiology of the brain, the author admits as incontrovertible, that there is a different organization of the brain in individuals, according with the difference of their intellectual faculties; also that the structure of the brain probably varies according to the number and character of the faculties; and if there be primary or fundamental faculties, that each may have a special organ concerned in its production. As to what may be justly considered primary faculties, after rehearsing some of the irreconcilable opinions of various metaphysicians, he points to physiological investigation as the only method likely to bring a decision to the question. We were amused with one thing. After stating that some, as Plato, Des Cartes, Kant, &c., affirmed the existence of innate ideas, whilst others, as Locke and Condillac, denied it, he says, "the truth lies probably between these two extremes." We must confess that we should exceedingly like to know what kind of an idea it is, that is neither acquired nor innate, for such only would appear to be possible between these two extremes.

In admitting the points just mentioned with regard to the structure of the brain, the author naturally comes to the examination of the theory generally known as that of Doc-

tors Gall and Spurzheim, of which such an admission is the foundation. He shows, however, that Dr Gall was not the first to assign to the different faculties distinct organs or residences in the brain, but that something of the kind may be found as far back as the days of Aristotle; and he gives us a sketch of a head found in an ancient volume in the University of Cambridge, (England,) on the cranium of which the places of several different organs are marked out, much in the fashion of the modern Phrenologists. The system is treated with candor, a sketch of it is given, and likewise of the leading objections to it, and the conclusion is, that it is by no means established; that the topographical division of the skull is at least premature, and that it is even doubtful if we can arrive at a knowledge of the seats of the faculties by the mode of examination proposed. Dr Dunglison however intimates that there is much in the system itself which is deserving of a better reception than the ridicule it often meets with, though this ridicule may be due to the empirical pretensions, and unfounded deductions of some who advocate the doctrines without competent knowledge. The whole subject of the physiology of the mental faculties is extremely obscure, and not a little perplexed by the various contending theories of writers both metaphysical and physiological; and though in this work as much is said, as seems anywise necessary as a part of a general system, and with a fair portion of ability, yet it does not appear to us, that the remarks of the author are so clear, or his views of the subject so well digested, as on the other great topics of his work.

We have dwelt at considerable length on this part of the work, as the most interesting in itself to general readers, and therefore the best adapted for enabling us to give an idea of the character of the whole as to execution; for the remaining portions we must content ourselves with a far more superficial survey. The next topic is Muscular Motion. After a general description of the muscles and bones as constituting the motory apparatus, a view is taken of the various opinions with regard to the seat of volition, and of the motive forces which direct the employment of the apparatus. These opinions, like those on all other obscure points, are numerous and contradictory, though hecatombs of animals have perished under torturing experiments in

order to furnish arguments in favor of one or another. We should think all the lower classes of this portion of creation would have an instinctive dread of a physiologist. The doctrines and experiments of Magendie are considered as the most deserving of attention. Then comes muscular contraction, the great question among others concerning which is, how this contraction is produced. Afflux of animal spirits, chemical effervescence, irritability and electricity have all been invoked; but though what may be considered irritability is necessary, electricity seems to be the only thing capable of supplying the loss of volition to any great extent in producing muscular contraction. Still whether this be the motive power employed in living bodies, as we have before remarked, is as much a question as ever. Many of the mechanical principles of muscular action are well explained; the explanation being chiefly taken from the work of Sir Charles Bell on Animal Mechanics.

Under the head of Expression, or Language, which is treated of as a branch of muscular motion, is an exhibition of the discussion, whether the human larynx, the organ of the voice, be an instrument of the flute, the reed, or the organ-pipe kind. This may be pertinent as relating to the manner in which sound is produced by the air passing through the vocal avenues; yet in the form it has taken of endeavouring to illustrate it throughout by any form of an artificial and comparatively very imperfect instrument, it strikes us as exceedingly unprofitable. There are likewise many curious and amusing remarks under the subdivision of "Artificial Language," but carried to an extent that seems rather to belong to philology than physiology.

The various nutritive functions we shall pass over without any particular remarks, as belonging more exclusively to professional consideration, though portions may be of more general interest. We cannot, however, find room for an examination of them, since we have already taken up so much on more engaging topics. Our opinion of these portions of the work will be found in our summary at the close of this article.

Under the third class of functions, or those of Reproduction, in addition to the ages, temperaments, varieties, natural and acquired differences of mankind, &c., are arranged the several heads of *Sleep, Dreams, Co-relation of Functions,*

Instinct, Life, and Death. This arrangement is not altogether to our mind. Sleep appears to us to be indirectly at least, a nutritive function ; it is as necessary to health and well-being as food ; and as this last serves to recruit the material particles of the animal frame, so sleep serves to recruit that energy of the brain and nerves upon which depends, in conjunction with nutrition of the organs, the power they have of performing their offices, even the whole function of nutrition itself as it is commonly limited. During sleep the animal functions are in a great degree or almost altogether suspended, while those of nutrition continue, harmonizing with this state. It is true, we know not how sleep acts to recruit the nervous energy, except by supposing that this is the result of the proper functions of nutrition, capable of being expended and re-supplied, and that sleep, by restraining the exertions, that expend it, when the stock is much reduced, permits it again to accumulate. In this way its office is indirect. With the functions of Reproduction of the Species we see not that it has anything to do in the proper consideration of it. Dreams seem to belong to the function of sensibility. They are evidently mental phenomena, and are often obscurely connected with sensations from external impressions occurring at the time when they take place, and often with trains of thought going on in the mind previous to sleep. They consist in the calling up and combination of ideas previously received ; and as they may be produced by internal impressions, so under their influence the mind may and often does act upon the bodily organs. The consideration of them in a treatise on Physiology naturally follows that of the mental phenomena exhibited in waking hours. We cannot perceive the propriety of their present station. Co-relation of Functions, Life, the continuance of them, and Death, their cessation, are out of the proper pale of Functions, and should be classed by themselves as a sequel to the considerations of the functions. Under the head of Life is placed Instinct. Any good reason for this also we do not clearly perceive. Instinct supplies to animals the want of reason, and is often a far more correct guide to them, than reason is to the race that possesses it. It often too seems in some degree to be connected with a sort of reasoning, such as we may suppose the brute creation to possess, and is likewise apparently connected in its exercise with the

impressions made by sensations. We should therefore place it among the mental phenomena, instead of the place here assigned. It is mentioned indeed in the discussion of those phenomena as supposed by some to arise from internal impressions. This however must be understood to be said only of instinct as exhibited in animals, particularly in what may be considered the instances of it in man. Dr Dunglison classes under this name certain things that do not properly come under the head, following the notion of Dr Good, who considers instinct as the vital principle, and that any manifestation of living action, even in the lowest form of organized existence, is a manifestation of *instinct*. Thus, a seed dropped into the ground sends its radicle downward and its stem upward by instinct. By the same instinct a tree closes over a wound with new wood and bark, and a wound or hurt on the human body granulates and cicatrizes, or suppuration takes place round a thorn lodged in or under the skin. This idea of the nature of instinct has led to its being placed in the present work under remarks on life, and not inappropriately, if Dr Good's notion be admitted to be correct. We are not however altogether disposed to make this admission. It confounds the labors of beings, taken as a whole, with the processes which, without their exerting any volition or control, take place in every part of their frames. It puts on the same level the labors of the industrious bees, or the equally industrious ants, in the organization of their community, and the building and reparation of their wonderful structures, and the growth of a pumpkin unluckily lodged between two large stones, and forced to assume a flattened form instead of its natural rotundity. It makes the movements of a lobster in search of his food, and the various exertions of ingenuity shown in securing it, or in escaping from danger, to be but a manifestation of the same principle that protrudes a new claw where one has unluckily been lopped off. Such a generalization appears to us wanting in discrimination. It confounds sentient beings with those that have not the faculties of perception, and the processes constituting organization with the actions of the organized whole. This seems but shallow philosophy. To the actions of the organized whole, only, should we be willing to apply the term, and to sentient beings alone. Another term is however wanting to express that vital action which has thus been

confounded with instinct; the *vis medicatrix naturæ* is that by which it has been called, when considered only in action, in repairing injuries; and no one would think of applying this to the actions of original formation or growth, as in the case of the sprouting of a seed, or the formation of a chick in the egg. We shall not however undertake to coin a term, but if for lack of one, the two classes must be called by the common term *instinct*, we think it should be divided into animal instinct, belonging to the phenomena of mind,—and organic, vital, or vegetable instinct, belonging to the processes of organization.*

In enumerating the varieties of the human race, Dr Dunglison rejects the American and the Australian varieties, retaining only the Caucasian, the Mongolian and the Negro. In attempting to account for these varieties as the descendants of Shem, Ham, and Japhet, though he does not enter largely into the subject, he falls into the usual troubles that invariably beset one who tries to unloose this knot, worse than that of Gordius, for it can neither be cut nor untied, in such a way that we can be certain that we are rid of it. He, as others do, alludes to the force of circumstances long continued in effecting a change; yet he tells us, what we believe is true, that the peculiar features, not only of varieties but even of nations were, so far as we have any evidence, as distinct three thousand years since as at the present day. A thousand years had then elapsed since the flood. If then three thousand years, under all circumstances of climate and change, have produced no alteration, how much would one thousand produce? Let any one solve this question in the Rule of Three, and he will know all about the matter that any one knows.

It is time however that our remarks should come to a close. For industry and learning we give Dr Dunglison great credit. We can honestly bestow upon him much commendation in regard to the execution of his work; it evinces a discriminating mind, sound sense, and true philosophy. Though in some instances we cannot agree with him, yet there are but few writers on the subject, with whom we should differ less. The work does not pretend to offer, as its leading character, new and original doctrines, but to be a text-book of the

* *Appetency* might perhaps answer.

science in its present state, for the use of those desiring to have a fair view of it, formed from a careful study and examination of the writings and doctrines of others. As such we can recommend it as highly deserving of attention, though to a professional man, who would be scientific also, by no means precluding the necessity of studying other authors, who go more into detail on particular branches. The style is good and perspicuous, with the exception of what we before pointed out as an occasional defect; and sometimes of a little seeming qualification or retraction of opinions once advanced, that are blemishes in the manner and arrangement. The volumes are illustrated with numerous engravings well copied, principally from the works of Charles Bell, which is a sufficient guaranty of their value.

ART. II. — *Journal of the Convention for framing a Constitution of Government for the State of Massachusetts Bay, from the Commencement of their First Session, September 1, 1779, to the Close of their last Session, June 16, 1780, including a List of the Members: with an Appendix, containing, 1. The Resolve for ascertaining the Sense of the People on the subject of a new Constitution; 2. The Form of Government, originally reported by the General Committee of the Convention; 3. The Address to the People; 4. The Constitution, as finally agreed upon by the Convention, and ratified by the People, with the Amendments since adopted; 5. The rejected Constitution of 1778.* Published by order of the Legislature. Boston: Dutton & Wentworth, Printers to the State. 1832. 8vo. pp. 264.

THIS volume, which is of intrinsic value as pertaining to the constitutional history of our country, was published under a praiseworthy resolve of the Legislature of Massachusetts, of March 24, 1832. Among other important documents it embraces, as our readers will perceive, the Journal of the Convention that formed our present Constitution, and the original report of the frame of government proposed by a committee of that body. The former has never before been printed, and the latter had become as difficult to obtain as a

copy of Eliot's Indian Bible. Indeed it was not till the volume was in the press that a copy of the Report was obtained in consequence of a notice in the public papers. It was furnished by Turrell Tufts, Esq. of Medford, who found it among the papers of the late Stephen Hall, Esq., a member of the Convention ; and its importance may be justly estimated from the fact that the Journal continually refers to it, and has but little value and can only be partially understood, without it. We propose to give as full an account of the contents of this volume and of the subjects connected therewith as our limits will permit.

The history of Massachusetts is full of reminiscences, worthy of being called up, from the earliest settlements on the noble bay that washes her shores, down to the present century. The fathers of the colony labored in a cause that to them was above all price. They possessed a self-denying spirit, that gloried in the sacrifice of all that in human estimation constitutes the happiness of life ; the old associations that cling around home ; the affections that extend to father land and bind the feelings by their sweet influences ; social intercourse ; the alliance with their fellows ; and the opportunities and enjoyments of comparative wealth. All these were given in exchange for an inhospitable climate, the uncertain friendship of the children of the forest, and the doubts, difficulties, and dangers of an untried situation ; and the exchange was gladly made ; because religious confidence yielded its supporting influences, and liberty of conscience in matters of faith and practice was the equivalent. What they deemed truth made them free, and imparted to their civil and social institutions a character of decided opposition to the restraints and oppressions with which they were surrounded in their native land. And we may trace this, step by step, as we run down the path of their history, and discover its manifestations, while they remained a part of the sovereignty of Great Britain ; and during the whole of the same period, the reciprocal influence of the character of the Pilgrims and of the institutions they established was preserved in its original vigor. When, therefore, our fathers, at the time of the Revolution, became *weaned from the delicate milk* of the mother country, and were to lay the foundations of their civil polity, they had no new rules to establish in relation to their social compact, and no new principle touching

the distribution of power. The habits of the people were fixed: most if not all that was valuable in the pilgrim temperament remained, while in some respects it had derived additional excellence in the succession of several generations. Hence the transition was comparatively easy from the old forms to the new. Liberty they had always asserted and contrived to possess; but they were called upon to give it security against the caprices of power, and to rest it upon the basis of popular sovereignty.

The period of the Revolution might seem, on the first impression, as a time peculiarly inauspicious to form a constitution of civil government. We should naturally refer it to a state of general quiet, in order to insure mature deliberation and a view of the whole ground of public and private rights, duties and responsibilities, with their respective limitations. But when we call to mind the condition of affairs from the close of the French war till our separation from Great Britain, and find from history that during that period the whole science of government was profoundly studied and ably discussed by the leading jurists, that the messages of the Governors, the answers of the House of Representatives, essays in the public journals, nay, often the discourses from the sacred desk, and popular debates, had for their great end and aim the discussion of questions lying at the very foundation of natural and constitutional law, we then become satisfied that such an era would furnish the men and the knowledge, the zeal and the courage to go forward in devising, framing, and establishing a new social compact fitted to the pressing emergency.

From the summer of 1774, until the summer of 1775, the Province of Massachusetts Bay was in a condition of theoretical anarchy, without confusion, without disregard of any of the obligations of civil and social life. The judicial courts were closed for a longer period; but the people were forbearing toward each other, and by a sort of tacit conventional rule the whole machinery of society kept in healthful operation notwithstanding the deficiencies of government and the outbreaking of hostilities. We doubt whether history furnishes another instance of a people civilized, refined, and widely spread, sustaining themselves for such a length of time in the absence of all government, except that voluntarily imposed upon themselves, and arising from the force of long

established habits and enlightened moral and religious sentiment.

After the Boston Port Bill went into operation, by which the ministry vainly hoped to crush the spirit of revolution that was rapidly gaining head, a meeting of the General Court was ordered at Salem, Oct. 5, 1774. But General Gage becoming aware of the increasing disaffection on every side issued his proclamation in September, excusing the members from attendance. They assembled however at the regular time, notwithstanding the proclamation; and as without the Governor they could not be considered as *the General Court*, they resolved their body into a *Provincial Congress*, and entered upon the consideration of such measures as the crisis in the affairs of the Province demanded. They again came together in May following, when the Lexington and Concord fight had given a new and more determined character to the controversy, and at a time, of course, when Gen. Gage could not venture out of Boston to meet them, and in order that their proceedings might be regarded as clothed with the authority of law, for the Province charter was still considered in force, and that they might not seem to assume a degree of power beyond what properly belonged to them, they determined to consider the Governor as out of the Province, and to proceed in their public duties as if all branches of the General Court were complete. But the eventful situation of all the colonies was felt in all its force by the Representatives of Massachusetts and it led them to seek counsel as to their own course, from the collected wisdom and experience of the Continental Congress. By the advice of this body, a Council and House of Representatives were chosen, as under the old Charter, who assembled July 19, 1775, and entered upon their important and somewhat hazardous legislation. The House however, as the most numerous and popular branch, gave the character to the measures that were adopted, monopolized the appointing power, and left but little for the Council to do, except to sign the commissions of civil and military officers, and to respond to the key-note set by the House. For several years these two branches, the Council and House, constituted the General Court, without any real executive head, and so continued, by successive elections, until the formation of our present happy constitution.

Meanwhile, however, attempts were made to form a more perfect organization of government, where the three great elements of a good form might be insured, and where the popular branch might be restrained within proper limits. For it was touching this branch, we are told, that there was then question and trouble, and of this branch, question and trouble have been predicated from that day to this ; only that now the evil is more appalling, and the relief more uncertain. In August, 1775, an act was passed, "declaratory of the rights of towns to send Representatives to the General Court," which made provision for a very unequal and an overflowing representation. But even situated as Massachusetts then was, with the calamities of war impending over her, and with an enemy within her bosom that was extracting the life blood of her prosperity, she would have continued to yield submission to her imperfect form of civil polity but for the very partial operation of the act we have mentioned. This was a disturbing force that required compensation and remedy, and that gave occasion to early efforts for relief on the part of the people. Accordingly, the Representatives who were chosen in May, 1777, were invested "with full powers, in one body with the Council, to form a constitution" to be laid before the people for their acceptance or rejection.

On the 28th of February, 1778, the Council and House, in Convention, completed a frame of government, in pursuance of the authority with which they were clothed. We will briefly recite its principal provisions, as they may not be generally known to our readers.

"1. The General Court shall be composed of a Senate and House of Representatives.

"2. The Governor and Lieutenant Governor shall have a seat and a voice in the Senate.

"3. Ministers of the gospel shall not be eligible to the General Court.

"4. Males, twentyone years of age, who have paid taxes, and have had a residence of a year in any town shall be entitled to vote for Representatives : and if worth sixty pounds clear of all charges may vote for Governor, Lieutenant Governor, and Senators.

"5. Every incorporated town shall be entitled to *one* Representative. Towns with three hundred voters to *two*. Towns with five hundred and twenty voters to *three* : with seven hundred

and sixty to *four*; and so on, making the additional numbers of voters necessary for an additional Representative twenty more than for the next preceding, exclusive of the mean increasing number.

"6. Each town shall pay its own Representatives.

"7. There shall be twentyeight Senators, exclusive of the Governor and Lieutenant Governor, and the State shall be divided into five districts for choosing them. The number of Senators shall never exceed thirtysix, exclusive of the Governor and Lieutenant Governor.

"8. The Senators shall be voted for in November, in the respective districts for the year ensuing the last Wednesday in May following. The Selectmen shall return a list of all persons voted for, which list shall be examined by the first General Court assembled after November. The General Court shall then make out for each district a nomination list, containing the names of those who had the highest number of votes, and double of the number of Senators to which each district shall be entitled, if so many candidates have been voted for, — and these lists shall be sent to the respective towns by the first of March, and from them the Senators *shall* be chosen.

"9. The Governor and Lieutenant Governor shall be chosen in May. If no choice shall be made by the people, the Senate and House shall choose by joint ballot one of the three highest, if so many have been voted for.

"10. Any person chosen Governor, Lieutenant Governor, Senator, or Representative, whose qualifications are questioned by any Senator or Representative, is required to make oath within a certain time that he possesses the requisite qualifications, otherwise his election shall be considered void.

"11. The General Court shall have power to erect Courts of Judicature.

"12. The Governor shall be the President of the Senate, the Commander in Chief of the Militia, and Admiral of the Navy.

"13. All civil officers annually chosen, with annual salaries granted for their services, shall be appointed by the General Court, by ballot. All other civil officers, and military officers, of the rank of General, Field and Staff, shall be appointed by the Governor and Senate.

"14. The Governor shall have no negative.

"15. Pardons may be granted by the Governor, Lieutenant Governor, and Speaker of the House, or by any two of them.

"16. Judges of the Superior Court, of the Courts of Common Pleas, and of the Maritime Courts, also Judges of Probate and Justices of the Peace shall hold their offices during good behaviour."

This is the substance of the principal provisions of the Constitution of 1778, some of which, as the critical reader will perceive, are objectionable enough. But we shall only allude to its imperfection in one particular. It will be seen that the Governor has no negative either absolute or qualified; no sole power of granting pardons, and no appointing power whatsoever. This last power is vested partly in the General Court, and partly in the Senate as one branch thereof; where the Governor being President, would seem even to be deprived of the right of nomination. The system of checks and balances is not afforded by this *projet* of a constitution; the Governor is mainly reduced to the situation of an appendage to the Senate, and almost all authority centres in the two Legislative branches.

Whence came this fear of vesting the proper degree of power in the hands of one executive officer, chosen by the people, and directly accountable to them? The answer is ready. It arose from the peculiar circumstances of that period. The most important part of the controversy preceding the Revolution was carried on between the royal governors and the House of Representatives, and the former were looked upon as the friends of strong measures, and as sworn enemies to popular rights. This was more particularly true of Governors Bernard, Hutchinson and Gage, who were regarded as shadowing out the arbitrary will and measures of the King and his ministers, in opposition to the free principles claimed and maintained by the inhabitants of the Province. Hence, when a new constitution was formed in the midst of a deadly war, when the people were smarting under the evils which those governors had done so much to bring upon them, they naturally enough perhaps dreaded to give the due share of power to a chief executive magistrate chosen by themselves, and directly answerable to them. Besides which, they had succeeded pretty well during the two first years of the war, under the direction of a House of Representatives and a Council, in conducting the ordinary legislation, and in furnishing the means of resistance to the British arms. But however well such a system might have worked in a time of imminent peril, when all were banded together by a holy spirit of patriotism and generous self-sacrifice; when almost any system in fact would have answered the purpose, it is manifest that for a prospective form of government, designed

for all future times, it was feeble, imperfect, and without foundation in the true theory of the distribution of powers.

This constitution was sent forth to the people, and was received with but little favor. In the County of Essex a meeting was held of delegates from several towns, at which were present some of the most distinguished men in the State, men whose thoughts and studies had been much given to the science of government. In their report, which is usually known as the *Essex Result*, the defects in the proposed constitution were clearly pointed out and fully proved; and so great an influence had this valuable report upon the minds of the people, that when the question was taken, the proposed constitution was rejected by a majority of *five to one*.

The fate of this proposition convinced thinking men that any attempt by the Legislature to establish a frame of government must be abortive. But the good citizens of the State turned their attention toward a Convention, to be selected from among themselves, who should assemble for the *express* and *sole* object of forming a Constitution. They seemed aware that this course promised a better result than attempting again the same thing through the ordinary Legislature, assembled for other purposes, and operated upon in a greater or less degree by extraneous influences; very much as we have seen in our own time in the various ineffectual attempts to diminish our overflowing representation.

In February, 1779, the General Court passed a resolve in order to take the sense of the people in relation to a Convention for framing a new constitution of government. The measure was adopted, and the Convention composed of about three hundred delegates, assembled at Cambridge, September 1, 1779. The journal of this body, together with a draught of the constitution as originally reported, occupies the principal portion of the work under notice. The Convention contained many men of wisdom and learning, of theoretical and practical knowledge, sound and enlightened jurists and statesmen, worthy divines, and intelligent yeomen. Among these were Bowdoin, Samuel Adams, Hancock, Dawes, Lowell, Jarvis, Sumner, Robbins, John Adams, Rev. Dr Shute, Pickering, Goodhue, the Greenleafs, Jonathan Jackson, Tracy, Parsons, Samuel Phillips, Jr., George Cabot, Nathaniel Peaslee Sargeant, Gorham, Rev. Peter Thacher,

Sullivan, Levi Lincoln, Foster, Washburn, Henshaw, Warner, Caleb Strong, Judge William Cushing, Robert Treat Paine, Walter Spooner, Judge Sewall of York, &c. &c. Several of the members had been act and part in the Essex Convention, to which we have alluded, and one of them, whose name and fame have since shed a bright lustre upon the legal profession among us, was the reputed author of "*The Result.*" This document, so valuable for its generally sound constitutional doctrine, and for the precision and force with which it points out the manifold defects of the form sketched by the Legislative Convention in February, 1778, had long been printed, and probably had had an extended influence upon the minds of the citizens in every portion of the State. We see its salutary lessons illustrated on almost every page of the Journal, its spirit infused into the plan of a frame of government as first reported by a Committee of the Convention, and into the Constitution as actually adopted, and under which the Commonwealth of Massachusetts still continues. The Essex Result urged in strong language the importance of a Declaration of Rights, preceding the Constitution; the necessity of entire separation from and independence of each other in regard to the three great branches of government; of clothing the chief executive officer with the full and just power of that station; of securing to the Judges of the Supreme Court the tenure of their office during good behaviour, and honorable and permanent salaries beyond the control of the Legislature; of giving property, the great object of human society and legislation, its due weight in one branch of the government, and in general those various checks and balances, guards and safeguards so necessary to sustain and perpetuate a well ordered community.

We believe therefore that it may be safely asserted, that the sound and liberal views and the cogent reasonings contained in this document, did more than all else beside to establish those true principles in the theory of government to which we have alluded, and which are so thoroughly infused into every part of the Constitution of Massachusetts.

But we must hasten to say a few words of the Convention of 1779-80. After this body was organized, a Committee was chosen to prepare a Declaration of Rights and a Frame of Government, consisting of Bowdoin, John and Samuel Adams, Lowell, Parsons, Jackson, Phillips, Sullivan, Gorham, Brooks

(of Lincoln), Paine, Sewall, Foster, Pickering, Strong, and Cushing. The Committee made their report October 28th, embracing the whole ground of their authority, and prepared with great wisdom, sagacity and ability; and notwithstanding the long and protracted debate to which many of the provisions in the Bill of Rights and the Frame of Government gave rise, the whole *projet* was adopted, with many alterations in form, indeed, but with scarcely any change of any essential fundamental principle.

The Journal gives us no information as to what members took part in the debate. It names the committees, the various propositions offered, and amendments proposed, the final disposition made of them, and the general order of proceeding. But we shall look in vain there, and we believe everywhere else, even for the mere *disjecta membra* of debate, unless by possibility some relics may be preserved among the papers of some of the individuals of that body. This however is a forlorn hope. The men who *must* have figured in the Convention were the leading men of the day, as will be seen by the names we have mentioned. There must have been eloquence, — rich, copious eloquence; there *was* wisdom, learning, enlarged, sound, statesmanlike views; — for the noble constitution they framed proves it beyond question. Nothing, absolutely nothing of the debates has come down to us: and this we account for from the circumstances of the period. The Convention was first held in Cambridge, where no newspaper was printed; there was no reporter of the discussions; the times were perilous; the period of the war was disastrous; the thoughts of men were turned towards the distresses of their country; there was apparently no strong general interest taken in the doings of the Convention, as is quite apparent from the fact that out of somewhat over three hundred members, reckoning all who took their seats at different times during the sittings, there were, after the Convention adjourned to Boston, and when the principal parts of the constitution were still under discussion, and when they were finally adopted, not more than *eightysix* members present and voting at any one time. It is an historical fact, and somewhat remarkable too, that this small minority of the Convention debated and settled the most numerous and the most important principles of the Constitution. But this minority embraced the larger portion of the

eloquence, talent and learning of the whole body. Let our wise legislators, who seem to have a holy, interested horror of a reduction of numbers in the popular branch, bear this fact in remembrance.

We gather from the Journal that the debate upon the third article in the Declaration of Rights occupied more time, and elicited more spirit and zeal than any other subject that came under discussion in the Convention. In the original draught, this article was expressed with less precision than in the form in which it finally passed, though in either case the substance was similar. The discussion commenced on the 30th of October, when the two first propositions, viz. that "good morals are necessary to the preservation of civil society, and that the knowledge and belief of the being of God, his providential government of the world," &c. are "the only true foundations of morality," were accepted: but what followed, relating to *the support of religious worship and instruction*, were very fully debated on that day, and on the first and second of November, when the debate became so extensive that the Convention voted, while this subject was under discussion, to suspend the rule which prohibited members from "speaking more than twice to a question without leave being first obtained." The matter was resumed on the third of November, and after much speaking it was committed to Messrs Alden, Danielson, Parsons, Samuel Adams, Paine, Strong, and Sanford,—the first and last of whom were clergymen. On the 6th of November the Committee reported the article in a new draught: on the 10th the great battle was fought, which consumed nearly the whole of the day. Various amendments were proposed, some of which were accepted, and in the end the article, as taken into the new draught, was passed without any very material alteration, and is the same that *now* exists in the Constitution. No part of the Constitution probably was so thoroughly discussed, and decided with so great deliberation as this. A debate of five days in the time of our fathers is equivalent to four times that number in this era of *much talking*,—of words, words, words.

The subject of representation of course excited much interest and was not of very easy arrangement. The original draught, however, as reported by the Committee, was far better than the provision finally adopted, as it would have kept down the House within very reasonable limits, and have

saved us from that multitudinous popular body, that cannot, except by a very palpable misnomer, be termed a deliberative assembly. It provided that no town having less than one hundred and fifty ratable polls, should be entitled to a Representative, and made two hundred and twentyfive ratable polls the mean increasing number. It further provided that forever after, the least number of ratable polls to entitle a town to one Representative, increased by one half of such number, shall be the mean increasing number for every additional Representative for such town; and, to prevent too large a House, that no town, after the year 1790, shall be entitled to a Representative, unless it contain two hundred ratable polls, and makes the mean increasing number three hundred, for every additional Representative: and that every tenth year afterwards, "*and until such time as the number of Representatives shall not exceed TWO HUNDRED,*" fifty ratable polls shall be added to the two hundred ratable polls, to entitle any town to one Representative, adding three hundred for each additional Representative.

The provision we have mentioned was introduced by the Committee, which, as we have seen, was composed of wise, practical men, who saw in the perspective a rapidly increasing population, and the danger of an overflowing House, and like prudent men, they were anxious to guard against it, although they found perfect equality of representation an impossibility. The plan, objectionable in some respects, yet preferable, we think, to our present system, did not indeed succeed, and probably met with successful opposition from the same quarter whence all the late plans for a wholesome reduction of numbers, by introducing the district system, have received their death blow. It shows us, however, what was thought at *that period* of corporate rights of representation, and that a very low estimate was placed on the mysterious efficacy of town lines. The same opinion is expressed in the Essex Result, and one of the great objections made by the Essex Convention to the constitution of 1778, was that it gave too large, as well as a very unequal representation.

One word as to the pay of members. The plain inference from the constitution, and the construction placed upon it by more than forty years' uninterrupted practice, lead us to believe, that it was intended that members of the House

should be paid by their respective towns. The Journal also furnishes evidence that this was the intention. In the original draught of the constitution, no mode of payment was mentioned; but another Committee of the Convention appointed for the purpose, reported a clause that the members should be paid for *travel* and *attendance* out of the public treasury. The question was divided; that relating to *travel* was adopted, and the word *attendance* was expunged. A motion was afterwards made to restore the provision for the payment for attendance, out of the public treasury, which was lost; *twenty* only voting in favor of it, and sixty against it. At the present day, if the members of the House could be reduced within any decent limits, payment for attendance as well as for travel, ought perhaps, on just principles, to be made from the treasury. But under present circumstances, we would gladly see a return to the old usage, which would prevent our living any longer like Falstaff, *out of all compass*, and take off all redundancies from the House; and make it what it ought to be, — a *deliberative* assembly.

There are some other topics on which we proposed touching, which we feel obliged to pass over, for the field is too wide for a single article in our Review. The Convention, as we have mentioned, assembled at Cambridge, Sept. 1, 1779, and adjourned on the 7th of that month, till Oct. 28, to give time to the Committee to report a Bill of Rights and Frame of Government. From that time, they were in session till Nov. 11, when they again adjourned to Jan. 5, 1780, to meet in Boston. On reassembling, they were delayed from day to day, till Jan. 27, when only about *sixty members* were present, many having been prevented from attending, on account of the almost impassable state of the roads. They then voted to proceed to business, and continued with assiduity to discuss and settle the various provisions of the constitution till March 2, when they brought their deliberations to a close, after having provided for submitting the constitution to the people, and prepared a most excellent address to accompany it. The Convention was then adjourned to June 7, 1780, in order that the question of adopting the Constitution, might in the mean time be determined by the people. On again assembling, it was found that the requisite majority, viz. two thirds of the votes, was in favor of adopting the Constitution proposed by the Convention, without amend-

ment. The first General Court under the new Constitution was held on the last Wednesday of October, 1780. And from that period, no change in any of its provisions was made till the separation of Maine in 1820, when the new state of things was considered as requiring some alterations.

We will only add that the volume under review is a very valuable addition to our constitutional history, and deserves a place in the library of every one who would understand the steps taken preparatory to the formation and adoption of the excellent Constitution of government under which we live.

ART. III. — *A Treatise on the Millennium; in which the prevailing Theories on that subject are carefully examined; and the true Scripture Doctrine attempted to be elicited and established.* By GEORGE BUSH, A. M., Author of "Questions and Notes upon Genesis and Exodus." New York: J. & J. Harper. 1832. 12mo. pp. 277.

CONCERNING the diverse and irreconcilable opinions of learned and unlearned Christians upon the Millennium, we may say what Cicero said of the various and conflicting opinions of the philosophers and common people of his time, in relation to the nature of the gods; namely, — "it may be that no one of the opinions is true; it cannot be that more than one is true." (The prevalent notion of modern times, in respect to the period of the Millennium, or thousand years, commencing with a great moral renovation, and continuing and ending with a peaceful and blissful reign of Christ and his truth upon the earth, and extending their sway more and more widely, till they embrace the whole human family, is that which dates its beginning at a time still future.) But we shall follow in the train of Mr Bush, who begins with tracing the ancient opinions of Jews and Christians on this subject.

"Through the whole Scriptures, both of the Old and New Testaments," says "Johnston, on the Revelation," as quoted by Mr Bush, "there is a striking typical representation of some great and important Sabbath, as a great septenary that has not yet taken place, and which evidently appears to be the Millennial septenary, as the great Sabbath of the whole

earth." Daubuz, in his "Perpetual Commentary on the Revelations," speaks of the origin of the hypothesis about the Millennium, which still prevails, as founded in Jewish tradition, and growing out of a typical application of the six days employed in the creation of the world. In this allegorical interpretation, each of the six days was regarded as denoting a thousand years, and the seventh day, or rest from labor, as prefiguring the great millennium of the world, the seventh period of a thousand years. We cannot go into the details upon this subject which are given by Mr Bush, as they are drawn from Jewish Rabbis, whose notions were adopted by some of the Christian fathers. We can recommend them to the notice of our readers, however, as very curious and entertaining. When, in the progress of the scripture history, we come down to the age of the Prophets, we find more foundation for a belief in a coming period, answering to the modern notions of the Millennium; for, after the denunciations which they utter of impending wo and desolation for guilt, and earnest expostulations to produce penitence and trust in Jehovah, they generally conclude with an encouraging, sometimes with a triumphant exhibition of future deliverance and glory; with an assurance to the men of Israel that God will plead their cause, and give them a reign of peace and joy, such as they had never known.

Mr Bush cites passages from several of the early fathers, and from records of ancient ecclesiastical affairs, from which he infers that a belief in a Millennium, though with different views as to its character, prevailed extensively in the early periods of the Church; and he is no less confident that this belief was of Jewish origin. It seems thus to be implied that the opinions on this subject which existed before the Scriptures of the New Testament were embodied, led the early Christians to their interpretation of the Millennium, which they found shadowed forth in a single passage of the Apocalypse. Rev. xx. 1—7.

"Although," says Mr Bush, "there was a signal agreement among the ancient fathers as to the period of the world to which the Apocalyptic millennium was to be assigned, [namely, the seventh period of a thousand years,] there was a marked diversity of opinion as to the real *character* of the period itself. There were in fact in that age, as there are in modern times, two distinct classes of chiliasts, the *literal* and the *spiritual*, or, as they

have been termed, the *gross* and the *refined*. By the one party the anticipation was confidently cherished, of the personal reign of Christ on earth, of the literal resurrection of the martyred saints, of the rebuilding of the temple and city of Jerusalem, of the reinhabitation of the land of Israel by its ancient occupants, and of the investiture of all the risen righteous with a kingly preëminence over the remnant nations of the globe. They held, moreover, that this halcyon era should be distinguished by an unprecedented fertility of the earth, which should teem with the utmost profusion of the treasures of its bosom, and accumulate without measure the elements of every sensual and corporeal delight. 'The earth,' says Lactantius, 'shall disclose its exuberance, the labor of tillage shall be unnecessary to secure the most abundant harvests, the rocks of the mountains shall sweat with honey, wine shall run down in streams and the rivers flow with milk.' In a word, their anticipated millennium, if we may judge from the letter of the strong language in which it is described, was but another name for an Epicurean heaven. Still it is but fair to admit, that some allowance is perhaps to be made on the score of the highly figured and luxuriating style which they were led to employ in portraying the felicities of their expected kingdom. They possibly might disclaim the very gross and carnal interpretation which their opponents put upon their language, although, after every abatement on this score, an ample residuum of wild extravagance remains to characterize their hypothesis." pp. 38-40.

This literal interpretation was not countenanced by all the ancient fathers and ecclesiastics. Some of them held to an allegorical interpretation; some regarded the whole Apocalypse as a forgery of Cerinthus; and some maintained that the book, though sacred, was full of unfathomable mysteries. Among the last, Dionysius, Bishop of Alexandria, was distinguished. He is quoted by Mr Bush, as he finds the passage in Lardner's works.

"After observing that many had rejected the book as a forgery of Cerinthus, and consequently not entitled to a place in the sacred canon, he [Dionysius] adds:—For this (they say) was one of his [Cerinthus's] particular notions, that the kingdom of Christ should be earthly; consisting of those things which he himself, a carnal and sensual man, most admired, the pleasures of the belly, and of concupiscence; that is, eating, and drinking, and marriage; and for the more decent procurement of these, feasting, and sacrifices, and slaughters of victims. But, for my part, I dare not reject the book, since many of the brethren have it in

high esteem : but allowing it to be above my understanding, I suppose it to contain throughout some latent and wonderful meaning ; for though I do not understand it, I suspect there must be some profound sense in the words ; not measuring and judging these things by my own reason, but ascribing more to faith. I esteem them too sublime to be comprehended by me. Nor do I condemn what I have not been able to understand : but I admire the more, because they are above my reach.'

"This is probably," adds Mr Bush, "a very correct account of the light in which the great mass of the Christian world at the present day view the disclosures (to them, mysteries) of this amazing book, notwithstanding that the Holy Ghost, from a foresight of the disesteem into which it would be likely, in after ages, to fall, has, as a prophylactic [preservative] guarantee against neglect, emblazoned in characters of light upon the very portals of this temple of prophecy, the inscription — **BLESSED IS HE THAT READETH**, — a declaration equivalent to an asteric of heaven pointing to the vast importance and inestimable value of this portion of the sacred oracles. This importance, as pertaining to the Apocalypse, in itself considered, good men, who venerate the word of God, are generally willing to concede, but this confession is in itself vacated by the secret prevailing belief that its contents are unintelligible." pp. 46-48.

Now Mr Bush is fully aware, because he points it out in the course of his work, how widely good and learned men have differed in their interpretation of the Apocalypse ; not only in regard to the Millennium, but in regard to all the visions and allegorical representations which it contains. And these men were not merely readers of the book of Revelation, but also erudite theologians, extensively versed in profane as well as sacred history, and as deeply enamoured with their subject, as the author of the "Treatise" before us. Must it not be admitted that there are intrinsic difficulties in a book, a prophetic book, concerning which interpreters are at such a wide distance from each other in the application of its parts to real events ?

In the second chapter of his "Treatise," Mr Bush speaks of the decline of the "Millennarian theory," after the close of the third century. It had already been opposed by Origen and by Dionysius of Alexandria, and afterwards met a more strenuous opposition from Jerome, and still later from Augustine. Besides their influence in counteracting the prevailing belief on this subject, Mr Bush adds, "that the more favored

and felicitous condition of the Church under Constantine and his successors for one or two centuries, tended naturally to wean the thoughts of the pious from the anticipation of future to the meditation of present blessedness, in which it is not unlikely that some beheld an actual fulfilment of the promised rest, peace and joy of the world's expected Sabbatism." Nothing is heard of the doctrine in the troubled times which followed, and during the benighted ages. Its revival is described in glowing terms by our author:

“Through the dreary tract of the ages of darkness, scarcely a vestige of millennialian sentiments is to be traced; but the dormancy of the doctrine was interrupted by the rousing events, the moral earthquake of the Reformation. The Anabaptists in Germany, and some time after, the Fifth Monarchy men in England, carried their notions to the extreme of infatuation, and created a destructive ferment around them. At length the ebullition of enthusiasm subsided, and the fiery zeal of mistaken men died away. Since that time, till within a very few years, the millennialian cause has excited little interest, and occasioned little disturbance. The writings of Mede, in the seventeenth century, revived indeed in a measure the ancient doctrine, and individual writers have at one time and another between that time and the present sent forth their speculations, advocating substantially the same views. Within the period, however, of five or six years, the subject has acquired anew a considerable degree of prominence, and given rise, particularly in England, to an animated controversy, which is yet dividing the ranks of biblists and theologians. The lettermen and the allegorists of the three first centuries are revived in the *literalists* and the *spiritualists* of the present day.” pp. 56, 57.

Those who have treated of the Millennium, in modern times, may be placed, according to Mr Bush, in two classes: — “1. Those who hold to the personal reign of Christ on earth during the thousand years. 2d. Those who deny the personal, but maintain the spiritual, reign of Christ on earth, for the period of a thousand years.” He pronounces the notions of the moderns upon this subject to be substantially the same as those of the ancient fathers, — Justin Martyr, Irenæus, and Lactantius, and consequently to be of Jewish origin. They all agree in making the seventh period of a thousand years, to be the joyful and glorious period of renovation and universal happiness. The modern millennialians, he thinks, take for granted the matter of time.

They have not deduced their opinions and calculations from the Apocalypse, but have made this to conform to preëxisting opinions and calculations ; so that their theory may be regarded as radically defective, and unsupported by the least evidence. The two classes of modern millennarians which we have mentioned, agree with each other mainly in respect to the time of the Millennium, but not in the circumstances by which the glorious period is to be marked. They agree that the prophecy is yet to be fulfilled. "Why," says Dr Bogue, one of the spiritualists, "spend a moment to prove that the Millennium does not exist, and from the representation which has been given of the past periods of the Church has not yet commenced its joyful course? Prophecy confirms this reasoning, for it describes the Millennium as reserved for the last days [where?] to form the graceful close of the divine dispensations to the kingdom of the Redeemer!...."

✓ In the Millennium of the Christian Church there will be far more eminent measures of divine knowledge ; of holiness of heart and life ; and of spiritual consolation and joy, in the souls of the disciples of Christ, than the world has yet seen : and these will not be the attainments of a few Christians, but of the general mass. This delightful internal state of the Church will be accompanied with such a portion of external prosperity and peace, and abundance of all temporal blessings, as men never knew before. The boundaries of the kingdom of Christ will be extended from the rising to the going down of the sun ; and Antichristianism, Deism, Mahometanism, Paganism, and Judaism, shall all be destroyed and give place to the Redeemer's throne." pp. 70, 73. ↗

Thus far we have culled such particulars as seemed most prominent from Mr Bush's well drawn outlines of the prevalent opinions concerning the Millennium. We come now to his own views upon the subject, which we must give very briefly. These commence with the third chapter of his work, which begins thus :

"The grand characteristic of the Millennium described by John, is the binding of Satan, or the Dragon. 'And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold of the Dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.' Now as the whole book of the Apocalypse is marked by a sustained unity of character, impart-

ing its revelations, not in literal, but in figurative language, this is to be regarded as a symbolical action, forming a part of the tissue of visionary scenery running through the book, every portion of which is to be interpreted in consistency with the structure of the whole." p. 77.

Hence Mr Bush goes through with an analysis of the passages of the book, in which mention is made of this symbolical personage, and a connected history of the part which he performs, or the scenes in which he appears, in the great action of the drama. We can take only the author's results.

"The Dragon is obviously identified with the Devil, or Satan, so that if the one is in this book, an allegorical being, the other is so also. His titles, it will be observed, are recited with the utmost particularity. As a magistrate in making out a warrant for a villain who had palmed himself upon the public by different names, would be careful to specify them all by the prefix of an *alias*, so the Spirit, in the present instance, studiously specifies the various designations of this grand adversary, as if to preclude the possibility of mistake. The great dragon, *alias* the old serpent, *alias* the Devil, *alias* Satan;—by whatever appellation he may be distinguished, here he is; you may know him by his escutcheon." pp. 90, 91.

Here we must remark, in order to explain what follows, that as the Dragon, in the Apocalypse, is "the seed of the serpent" in Mr Bush's interpretation, so the woman represents the "seed of the woman" in successive ages. Now for the interpretation.

"If the Dragon be but a symbolical personification of the collective body of the serpent's seed, then the Devil also, far from being a mere abstraction or a purely spiritual entity, is but the symbolical title of a vast society of wicked men, pervaded and imbued by the spirit of rancorous hate towards the entire corporation of the righteous, and in that form waging an incessant war against them. Consequently we arrive at the conclusion, that the foul and disastrous machinations of the Devil, so far as he is to be conceived of abstractly from the system which he actuates, has been in all ages directed, not merely against the *souls*, but against the bodies of men; that he has come upon them not merely in the character of an inward tempter, moving and enticing their minds to sin, but that he has employed a system of agencies with a view to the infliction of various *physical* evils, bearing with tremendous weight upon their individual and social state. Consulting the records of the human race in the pages of history,

we find that it has been by means of an array of organized instrumentalities, in the form of tyrannical governments, backed by false religions, that the seed of the serpent have waged their unhallowed warfare against the seed of the woman, the sons of sanctity. It has been through the agency of despotic kings and bigoted priests, — of monarchies and hierarchies, — that the grievous and untold sufferings of the mass of men have in all ages been visited upon them. . . . The Devil has inspired these governmental fabrics as their prompting genius, and in the language of prophecy, has given them their denomination. He has ensconced himself behind the political outworks. He has plied the secret machinery of the imperial engines, and has been to them, in fact, in all ages, precisely that which the soul is to the body. We hesitate not therefore to consider the Dragon of the Revelation as a *standing symbol of Paganism*, including in that term the twofold idea of *despotic government* and *false religion*." pp. 91-93.

We are now brought to our author's theory of the Millennium. "Behold, a great red dragon, having seven heads and seven crowns upon his heads." A crown is regarded as the symbol of sovereignty, and the seven crowns as seven powerful kingdoms, not contemporaneous, but successive, extending through a long period, "till at the date of the vision, the Dragon had received his entire complement of heads, and in the Pagan Roman Empire stood forth to the eye of the prophet in the full maturity of his age, and in the highest vigor of his action. In this enumeration, we cannot mistake in reckoning Egypt, Babylon, Persia, Greece and Rome. And if fuller details of ancient history had remained to us, we should probably be able at least to complete the catalogue." pp. 93, 94.

Again ;

"In the subsequent vision of the Beast, the Dragon's successor, the crown had passed from the heads to the horns, indicating that that sovereignty which had formerly pertained to the seven successive Pagan empires had now become concentrated in the ten independent governments, symbolized by the horns, into which the Roman Empire in its latter stages had become divided." p. 94.

The war in heaven, — Michael and his angels fighting against the Dragon and casting him out, the author considers as pictorial emblems ; the things represented as done in heaven, actually transpiring on earth. The binding of the

Dragon is "a figurative mode of announcing the suppression of Paganism for a definite term of years, not its universal suppression, but its banishment from the bounds of Christendom during the period specified." p. 144.

We make one extract more from Mr Bush's work, which shows in substance the results to which his investigations have led him, concerning the Millennium of the Apocalypse. The period to which it is to be assigned, he regards merely as an historical question.

"Has there already occurred in the annals of the Christian world — for the book of Revelation has mainly to do with the territories of Christendom — an extended tract of time during which the system of Pagan delusions was suppressed, and the fabric of civil and ecclesiastical oppression represented by the Beast and the False Prophet prevailed in its stead? But this is a question which the veriest novice in the history of the decline and fall of the Roman Empire, and of those nations which branched out of its dismembered fragments, is at once prepared to answer. No facts in the chronicles of the past, are more notorious, than that Paganism under Constantine and his successors did, after a desperate struggle, succumb to Christianity in its triumphant progress; and that the religion of the gospel, after subsisting for one or two centuries posterior to the age of Constantine, in a state of comparative purity, did gradually become corrupt in doctrine, carnal and secular in spirit, and arrogant in its claims, till finally it allied itself to the civil power in a union which gave birth to the Ecclesiastico-political dominion of the Roman Pontificate, for so many centuries the paramount scourge of Europe. As it is unquestionable, therefore, that the ascendancy of Paganism in the Roman empire was succeeded by that of Antichristianism, symbolically denoted by the Beast's succeeding the Dragon, so we are led to consider the binding of the Dragon, i. e. the suppression of Paganism, as commencing about the time of the age of the Beast, and nearly coinciding with the first thousand years of his reign.

"This may strike the reader as a very revolting conclusion. To represent the Apocalyptic Millennium, which he has always conceived but as another name for the golden age of the Church, as actually synchronizing with the most revolting period of her annals, will no doubt do violence to his most cherished sentiments respecting that distinguished era. But this conclusion we know not how to avoid, nor do we see how any one can avoid it who admits the premises on which it rests. For certainly the millennial ligation of the Dragon must either coincide with a thousand years of the reign of the Beast, as we maintain, or it must succeed it.

But if the latter, then we have a break in the prophetic history of the Dragon, or Paganism, of between one and two thousand years, in the relation of the events of which we are left in utter ignorance. By the former interpretation, the chain is preserved unbroken from its earliest origin to its final annihilation." pp. 146, 147.

We have thus given a very brief synopsis of Mr Bush's theory. If it be the true theory, what a wreck is made of the prevailing hypotheses which have been framed with so much ingenuity, but, it should seem, of such frail materials! They are scattered to the mercy of the winds and waves. Those who survive the wreck, will have to return to ancient prophecy, and thence console themselves with the delightful anticipations of the "glory of the latter day."

Mr Bush does not assume to himself the credit of discovering that the Millennium of the Apocalypse has already passed. He is countenanced in this conclusion by several learned theologians of different ages, both English and German; but he has pursued an independent train of investigation founded in historical facts, and has illustrated the subject, with uncommon ingenuity and skill, in a method of his own. He writes generally with great vigor, corresponding with his fearless pursuit of truth. He often writes eloquently; though sometimes his style is too learned, as may be seen in passages which we have quoted; a style to which, if he had not given genuine proofs of learning, we should apply the hard name,—pedantic. We cannot follow him any farther in his interpretations of the Apocalypse; but in taking leave of him, we cite a few striking sentences near the close of his book, for the consideration of those who believe in a literal and total conflagration of the earth or world.

"The destruction of the mundane sphere by fire denotes the wasting visitations of the wrath of heaven upon the entire fabric of those ancient policies, oppressions, and delusions, under which the earth had so long groaned. It is the passing away of the old constitution of the world. The 'elements' of error were to be dissolved and 'melted' by the purifying fire of truth; while the new heavens and new earth are but another name for that renovated order of things, moral, mental, and political, which is the natural result of the universal and genuine influence of the Gospel of Christ. Let the religion of the Bible have but its legitimate operation, let it do its 'perfect work' among men, and it would inevitably effect a complete transformation in the state of the

world — one fitly represented by the new heavens and new earth, an expression pointing to a *moral* instead of a *physical* renovation." pp. 274, 275.

We know nothing of the author of the "Treatise" which some of our readers may think has received more than a due share of our notice, except by means of the work itself; but from this specimen of Mr Bush's learning and talents, we will venture to promise that, should he appear again before the public, upon some subject which may arrest the attention of a greater number of readers, than that of the work before us is likely to do, we shall promptly renew our acquaintance with him.

ART. IV. — *The New American Orchardist; or an Account of the most valuable Varieties of Fruit, adapted to Cultivation in the Climate of the United States, from the Latitude of twentyfive to fiftyfour degrees, with their Uses, Modes of Culture, and Management; Remedies for the Maladies to which they are subject, from noxious Insects, and other Causes, &c.; also a brief Description of the most ornamental Forest Trees, Shrubs, Flowers, &c.* BY WILLIAM KENRICK. Boston: Carter, Hendee & Co. and Russell, Odiorne & Co. 1833. 12mo. pp. 436.

THIS is the third work which has appeared in the United States upon this single branch of Horticulture, within a few years. It is, to be sure, a very important and interesting portion of the horticultural art. Though not so deeply affecting our food and necessary support, it is intimately connected with our comforts and with those innocent luxuries, which a state of advanced civilization absolutely demands. It includes many of the pleasures of the table, which are not only innocent, but highly conducive to health and enjoyment. There is no line which could possibly be drawn, which would indicate more clearly the advance of any nation from barbarism to refinement, than the cultivation of fruits; the improvement of that description or class of the bounties of Divine Providence, which, though not absolutely required for mere sustenance, was designed for our enjoyment and pleasure.

We have no surer test of the progress of the art of Arboriculture, than the rapid repetition and sale of works like the present. We are not aware of any American work on Fruit trees, prior to that of Coxe, nor indeed have we ever met with an American edition of any European work, which bears an earlier date than his. It is possible that we may mistake on this point, but we state our own impressions on the subject. Mr Coxe, of New Jersey, has the honor of taking the lead as an author in this interesting branch of horticulture. Of Mr Coxe's work we may say, it had great merit in many respects. It was a bold experiment. He went to the hazardous expense of plates, giving very fair outlines of the forms of the different varieties of fruits. It is true that his descriptions and figures were copied, so far as concerned the *European* varieties, from the Abbe Rozier's great work ; who, in his turn, copied, verbally and literally, the great and never yet surpassed work of Duhamel. But surely there was no small merit in translating from a foreign language, and from a standard work, written in a country the most distinguished of any in Europe for its successful culture of fruits, and thus making the knowledge familiar to us. Mr Coxe, however, added *very many* descriptions and figures of American fruits, and his work long remained the only resource of cultivators in this country. It is indeed to be regretted that this work had not been carried to a second edition, with the improvements which the present advanced state of horticulture would have enabled this excellent man and experienced cultivator to have given to it. His death was a public loss. His daughters have had thoughts of publishing a new and improved edition of his work, with colored plates ; but although such a work would be highly desirable, yet we have not dared to encourage the experiment. So many other publications have been furnished on the same subject, (some in a cheap form,) that we have feared, lest the ladies who proposed to do this deserved honor to the memory of their highly meritorious parent, might incur loss ; and it would hereafter be a source of painful reflection, if, by an imprudent encouragement, we should have been the unwilling instruments of disappointment and loss. None of the more recent works supply the place of Mr Coxe's figures. It is unquestionably true, that although men of science, botanical research, and close observation, may acquire a facility in examining fruit trees,

by scientific descriptions of the leaves, bark, general habits, size of the flowers, size and forms of the calix and seeds, yet to the great mass of readers, such descriptions are a *sealed book*. The author must always accompany his work, and point out to the inexperienced reader in what manner his descriptions apply to the living tree. Good colored plates of fruit are, we believe, the surest guides; at any rate they are the easiest to study. But we admit that in *our* country, at present, it is not practicable to give colored plates even with the aid of lithography, without such an expense as would never be repaid.

The venerable Dr Thacher of Plymouth, ever ready in good works, devoted to utility, has published a very valuable work on the subject of Fruit trees, and we had hoped that he would have been permitted to enjoy the reward of his labors, without being disturbed by *rival* works; but the spirit of improvement is abroad in our country; the rage for horticulture has taken such deep hold upon us, and the spirit of book-making has acquired within the last ten years such an impetus, that the man who has the courage to write a book, must make up his mind to be overlaid, run down, or smothered by new competitors in the same race. The Messrs Prince, of the Flushing Nursery, whose enterprise and energy have laid the foundation and completed the superstructure of one of the noblest horticultural and botanical establishments in this country, and one which would be considered as of the first class in Europe, have recently published a full and extensive work on *Pomology* and Fruits. It is designed as a scientific description of all the fruits known or cultivated in this country. It is a very valuable present to the science of horticulture, well fitted for the great public libraries of horticultural societies, and exceedingly useful to nursery-men, — to those who *sell* plants. We make this distinction, because as to the great mass of cultivators, who raise fruits either for their own table, or for sale, it is not so important to know the whole history of *Pomology*. They do not want to possess three hundred varieties of grapes, and two hundred varieties of pears; but they desire to know what moderate selection they can make out of this abundant and superabundant collection of riches, which would be useful to themselves; useful either for their own consumption or for sale. Now the unquestionable fact cannot be disguised, and

surely we who have no interest whatever, except the promotion of the public good, would be the last to conceal it, that the interest of those who raise trees for sale is very different from, we will not say opposed to, the interest of those who purchase to enjoy the fruits themselves. The direct interest of the owners of nurseries is to extend as widely as possible the list of fruit trees for sale. They seize every new variety, and give it all the reputation which they have any *authority* for. It may prove worthless, and to the cultivator the case is remediless. To be sure, in the long run, the fact will be known; but not until the nursery-man has obtained his end. We would not be understood to say that this is done on system, with a view to promote their own interest. Far from it; but who can doubt that the Dutch and English florists subsist by bringing four hundred varieties of tulips, roses, and dahlias, into repute, when the unguarded purchaser finds that forty of each sort would have comprised *all that were truly valuable to him*. This point is so clear to us, and has been so fully confirmed by long experience, that we consider ourselves fortunate, when, after purchasing twenty highly praised new varieties, we succeed in obtaining five worthy of being continued in our borders. The same is true as to fruits, though not to so great an extent; yet, on the other hand, though the disappointment as to fruits is not so frequent, it is much more serious and disheartening. We are obliged to wait for years to prove the value of fruits, and when, after many years' watching, and pruning, and grafting, we are rejoiced to see the objects of our assiduity and care rewarded by ripened fruits, we find them utterly worthless, we can scarcely describe the vexation of the cultivator. This is so true, as to be incapable of refutation or reply.

We have made these preliminary remarks, before coming to the consideration of the work, which we have placed at the head of this article, because we have no intention to review it at large, but simply, as we cannot proceed to details, to take a passing notice of it. Mr Kenrick is a young man, well known in this vicinity, the owner of a nursery establishment, and therefore liable to, or beset by, all the temptations to which we have alluded, to increase the list of saleable articles. We have no personal interest in his concern, or in his work. It is well known that he is a studious and careful man. We may add that he is a very candid and truth-seek-

ing man, placing his reliance for future success on his care, and learning, and accuracy. When we heard that he contemplated writing such a compilation, (for after all, these works are but compilations, demanding, however, a great degree of judgment and good sense in the examination and collation of foreign authorities, often obscure, and sometimes entirely contradictory,) we were gratified. There was but one other person, Mr Manning of Salem, in whose thorough care and caution we should have placed so much confidence. We hope that Mr Kenrick availed himself, and we have no doubt that he did, of Mr Manning's experience. Mr Kenrick's work has not disappointed us. The plan of it is in most respects his own. He has copied no writer servilely. His arrangement is very simple and natural. He has given his authorities so far as they could be obtained. It would be too much to expect that there should not be errors—there must be errors of the press, and errors from misinformation. But this we may safely say, from perusing the book, that there are no errors from want of inquiry and thought. The great distinction between Mr Kenrick's work and those which have preceded it is this; that Mr Kenrick has endeavoured, so far as in him lay, to bring down the state of knowledge to the present day,—not to repeat the praises, which were bestowed on fruits, which have passed away both in Europe and America,—not to continue to praise the dead, but to recommend the living and the useful. It cannot of course be expected that we should assume the character of guarantees of Mr Kenrick's work. We do not say that we assent to all his opinions; but we do say, that in our humble opinion, he has made a valuable contribution towards a science, as yet in its infancy in our country, and to which his unassuming duodecimo will prove an important stimulus.

ART. V.—*Johnson's English Dictionary, as Improved by Todd, and Abridged by Chalmers; with Walker's Pronouncing Dictionary combined; to which is added, Walker's Key to the Classical Pronunciation of Greek, Latin, and Scripture Proper Names.* Boston: Russell, Odiorne & Co. 1833.

WHEN this Dictionary appeared, more than five years ago, we regarded it as a great and valuable accession to books of

its class. We happened to know a good deal of the history of its publication, and of the editorial labors of Mr Worcester, from the commencement of the undertaking, through the whole course of the printing of the work. The plan was a good one, and it was prosecuted with extreme diligence and care. Deficiencies in the vocabulary of Johnson and Walker had long been perceived in this country, as well as in England, and they were at length supplied by Mr Todd more fully, and with more consistency, than by all who had preceded him in a similar attempt. Chalmers, in a notice prefixed to his "Abridgment" of Todd, informs us that "it contains every word in Mr Todd's edition of Dr Johnson's Dictionary, and above fourteen thousand more than were given in Dr Johnson's Abridgment. The whole forms the most extensive vocabulary ever published; and, in consequence of the additions introduced by Mr Todd, it becomes a complete glossary of the early English writers."

A person who has paid no attention to Lexicography, would hardly suppose that there were fourteen thousand words in the English language; at least, he would wonder how a much larger number, if they existed, could be of any worth. But when he is told that fourteen thousand are added to the Dictionary he has been accustomed to use, in which he has rarely failed to find a word for which he has looked, his wonder is greatly increased. But the wonder ceases in a great measure, when he is told that many words are gleaned from old English writers, words which are now rarely, if ever used; that many are introduced in consequence of improvements and inventions in arts and sciences; that many foreign words have been adopted in consequence of commercial intercourse, and war, and the military art; that words variously compounded make a large addition to the list; that a great number of derivative words, not strictly new words, but formed according to analogical principles, has been introduced. These and other sources of additions, which we cannot stop to classify more particularly, much less to illustrate, go far to account for the swelling of the catalogue.

"The vocabulary," says Mr Worcester in his Preface, "with the definitions, &c, is formed chiefly by a union of Mr Chalmers's Abridgment and Walker's Pronouncing Dictionary; but with the omission of Walker's definitions, except with regard to those

words in his Dictionary, (not much exceeding one hundred in number,) which are not found in Mr Todd's edition of Johnson. — The Appendix contains all the words newly added by Mr Todd in his second edition; a number of words that are found in the body of the dictionary, here repeated for the sake of some correction or remark; a few words of unquestionable authority, which were omitted by Dr Johnson and Mr Todd; and some words which are more or less used in America."

Mr Worcester applied Walker's principles of pronunciation to the words which are not found in the Dictionary of the latter. This, in most cases, was a work of little difficulty. Besides, Mr Worcester, with good judgment as it seems to us, not admitting the supremacy of Walker in all respects, added to many words concerning which orthoëpists differ, (particularly when Walker had not pointed out the differences,) the pronunciation of others, with the names of the authorities, still preserving Walker's plan of notation.

The new impression of this very valuable Dictionary, like the former, is very creditable to our country, in regard to the mechanical execution. The following account from the advertisement shows the pains which have been taken to correct any imperfections which could be discovered in the first impression.

"Since the publication of the last edition of this Dictionary, the whole of it has been carefully revised for the detection of such errors as had escaped notice in former revisions; and these errors have been corrected in the stereotype plates. The corrections thus made, though mostly unimportant, will give an additional value to a work which is intended to serve as a standard of Orthography, and in which, consequently, minute accuracy is of greater moment than in books of almost any other description."

This reminds us to say that Mr Worcester made some valuable improvements in Orthography, for the sake of consistency, which he carefully specified. We deem it unnecessary to proceed to give a more critical account of a work which combines the results of the labors of the best English lexicographers, besides correcting their errors, and supplying their deficiencies.

ART. VI. — *A new and corrected Version of the New Testament; or, a minute Revision, and Professed Translation of the original Histories, Memoirs, Letters, Prophecies, and other productions of the Evangelists and Apostles; to which are subjoined, a few, generally brief, critical, explanatory, and practical Notes.* By RODOLPHUS DICKINSON, a Presbyterian of the Protestant Episcopal Church, in the United States; and Rector of St Paul's Parish, District of Pendleton, South Carolina. Boston: Lilly, Wait & Co. 1833. 8vo. pp. 499.

WE have seldom seen so handsome a book as the one now before us. The paper is fine and of a glossy whiteness; and the typographical execution perfect. But we are constrained to say that the volume is, like a whited sepulchre, inviting only to the *superficial* observer.

The author has left his present estate and place of residence singularly problematical. He seems indeed to possess a kind of ubiquity, which reminds us of a sage Hibernian, who, when asked by a magistrate what was his native place, replied, *Waterford, Wexford, and all along the coast.* Mr Dickinson, on his title-page, announces himself as Rector of St Paul's Parish, Pendleton, S. C. Separated from the title-page only by a leaf of silk paper, is the portrait of a man with a dejected countenance, and a black stock, under which is printed, RODOLPHUS DICKINSON, *Rector of the Episcopal Parish, Montague, Massachusetts.* He dates his dedicatory letter at *Deerfield, Franklin County, Massachusetts*, and a letter of thanks to his subscribers, at *Boston.* His book is entered by himself in the *Clerk's Office of the District Court of South Carolina*; and published in *Boston.* The man most probably has a home; for he has a wife and children, regard for whose spiritual good, he tells us in his preface, was one among many motives which prompted him to undertake this work. Query: where is his home? We are inclined to think, notwithstanding the numerous indications to the contrary, that he is a South Carolina man; for from what other section of the country could so complete a *nullification* of the New Testament have issued? It is a work well suited to that atmosphere; and the Carolinians have patronized it liberally, having furnished him nearly half of the

names on his list of subscribers. We cannot but fear that Mr Dickinson, on account of "false doctrine, heresy or schism," or for some other cause to us unknown, is in bad odor with his *Episcopal* brethren; for he has not on his list of subscribers the name of a single *Episcopal* minister in New England, while he succeeded in obtaining the subscription of many Congregational clergymen of the first respectability, to whom we tender our sincere condolence.

The first document in this volume is a dedicatory epistle to Alpheus Fletcher Stone, member of the Massachusetts Medical Society, whom the author addresses as his *zealous and faithful friend*, and as preëminently a good Christian, a skilful physician, and a benevolent man. This dedication is followed by a declamatory preface of twelve pages, commencing with the following paragraph, which, though no credit is given for it, must, we think, have constituted the peroration of some sophomore's theme.

"Fancy, in her wild excursions, is frequently enraptured, while she delineates and surveys those lofty heights, that defy the assent of the understanding. She is ever portraying elevated results, which only deride intellectual weakness. Her flight far transcends all practical attainment. Imperfection is the perpetual attendant of the human mind and heart; and deeply engraves its name and traits, on every earthly exertion." p. 7.

Then follows a series of paragraphs about the characteristics of the present age, "the triumphant advance of the human faculties," and other equally pertinent topics, on which we find several marvellously long and complex sentences, one occupying no less than a page and a half.

The design of the author may be inferred from the following extracts.

"While various other works, especially those of the most trivial attainment, are diligently adorned with a splendid and sweetly flowing diction, why should the mere, uninteresting identity and paucity of language be so exclusively employed in rendering the word of God? Why should the Christian scriptures be divested even of decent ornament? Why should not an edition of the heavenly institutes be furnished for the reading-room, saloon, and toilet, as well as for the church, school, and nursery? for the literary and accomplished gentleman, as well as for the plain and unlettered citizen?" pp. 13, 14.

"Avoiding as far as practicable, in the prosecution of this experiment, a limited and unpleasant series of verbal repetition; and

instituting the more eligible, and in fact, if not in form, the no less literal plan of a diversified interpretation; I have sedulously endeavored to mingle the sublime principles, and affecting events, of our religion, with the rich and varied luxuriance of our language; and by devoting to the chaste decoration of the former, some of the innumerable embellishments of the latter, to induce a more extensive and pleasant perusal of this great division of the holy writings. Ardently desiring to display to my readers, with fidelity, an interesting view of the inestimable consummation of our faith, and hope, and practice, I have engaged in the publication; and notwithstanding the melancholy extent, to which works of an indifferent character arrest the public consideration; and that the real merit of any literary, or other effort is among the most uncertain passports to general countenance; yet, if the approbation and patronage of the community will attend honest intention and laborious exertion, to render a public service in the present instance, some confidence is cherished, that such favor may be imparted to its pretensions." pp. 15, 16.

"I aspire to no conspicuous place in the evanescent temple of public sentiment."

"The reputation even of a rough pioneer, in removing some of the rugged points in the usual version, would amply gratify my ambition; and I shall be abundantly satisfied, if the diffident achievement serves no other purpose, than to awaken, in conjunction with the far higher efforts of cotemporaries, a spirit of liberal and impartial research, on subjects surpassing all others in importance; or if it may induce only a very few assailants to abandon the grovelling grounds of a pitiful and unprofitable warfare, and to occupy the dignified positions of a Christian neutrality; or even if one reader, fascinated by any attractive dress, which these pages may be found to present, shall ultimately regard divine inspiration, with a complacency, or consolation, an interest, or homage, in any degree enhanced." p. 17.

Mr Dickinson has *reformed* the titles of the several books of the New Testament, substituting for those generally received such as the following: *History by Matthew*; *Luke's History of Apostolic and Ecclesiastical Transactions*; *John's General Address to Christians*; *John's Letter to an Eminent Christian Woman*; *John's Letters, Visions, and Prophecies*. Whether there be not a ridiculous affectation in all this, let our readers judge.

This work is announced on the title-page as a *professed* translation. By this we are, it is presumed, to understand, that it is not an *actual* translation, but a concoction of mate-

rials in the vernacular tongue, designed to pass as a new translation. And we are very willing to believe it a *professed* translation; for a pretty thorough examination has failed to show us the faintest traces of a critic's hand. Where ill-chosen and ill-arranged phraseology has not made the work utterly unintelligible, the sense is generally the same with that of the received version, with here and there a modification borrowed from Campbell or Macknight. We cannot say that Mr Dickinson has not spent years in the study of the original Greek, and at last coincided in every instance with King James's Translators, or with one of the Scotch critics just mentioned. But were we to instruct a friend how to make a book as nearly as possible like the one before us, we should say to him: Do not trouble yourself about the Greek. Take the common version, and wherever you find a word or phrase agreeable to the ear, substitute a harsh one, — wherever you meet with a well arranged and perspicuous sentence, make it utterly obscure, by disjoining words connected in sense, and placing side by side those belonging to different members of the sentence, — and, above all, wherever you see a word of Saxon origin, exchange it for one of Latin or French derivation. Apply these rules in about one verse to every chapter to Campbell's or Macknight's, instead of the common version. The hostility of our author to the good old Saxon, which is the very life and spirit of our language, is indeed uncompromising. For *righteousness*, he gives us *integrity*, for *wise*, *sagacious*, for *tell*, *communicate*; and even sometimes substitutes the verb *exist* for the old fashioned verb *to be*. We offer as a specimen the following passage from the beginning of the epistle to the Romans.

“ Paul, a servant of Jesus Christ, constituted an apostle, specially assigned to announce the gospel of God, (which he had previously proclaimed by his prophets in the sacred scriptures,) relative to his Son, (who was derived from the posterity of David, with respect to his natural descent; but incontestably exhibited as the Son of God, with energy, in reference to the Spirit of holiness, by his resurrection from the dead;) Jesus Christ our Lord, through whom we have received divine favor and apostolic authority to promote obedience to the faith among all nations, on account of his name; among whom are you also, the united of Jesus Christ; to all who are at Rome, beloved of God, called and consecrated; grace be to you, and prosperity from God our Father, and the Lord Jesus Christ.

"Now in the first place, I thank my God, as a Christian, in behalf of all of you, because your faith is universally celebrated. For God is my witness, whom I serve with my whole heart, in dispensing the gospel of his Son, how incessantly I speak concerning you; always supplicating in my prayers, that I may visit you; if by any means, through the permission of God, I may, ultimately, have a favorable interview. For I ardently wish to see you, that I may impart to you some spiritual gift, for your establishment; and further, that I may be consoled among you, by our reciprocal faith." p. 237.

Apart from its literary execution, this *professed translation* has, as we have already hinted, no distinctive character; and, as the author (in his preface,) places his chief reliance on the rhetorical embellishments with which he has adorned the sacred text, we are constrained to record a verdict of unqualified condemnation.

The notes which form the appendix to this volume, are principally selected from English and American writers, through whom alone the compiler seems to have derived whatever knowledge he possesses of the results of critical inquiry in Germany. They are excerpted indifferently from writers of widely varying creeds. Priestley, Campbell and Adam Clarke, Wakefield and Magee, Dwight, Channing and J. P. Dabney, are placed side by side; and quoted successively on the same texts. And, in thus bringing together in their own language the opinions of wise and honest men of different sects, the translator has shown a liberal mind, a disposition to encourage free inquiry, and a sincere love of truth, for all which we praise him as freely and as cordially as in point of style we have censured him. He has introduced many annotations from works not professedly critical, as from the sermons of Sherlock, Buckminster and Channing, and from those in the *Liberal Preacher*. He has elevated some men to the rank of commentators on scripture, who surely never anticipated that honor. He gives us on the *Logos* a note from Jefferson; and several of the longest notes are credited to such men as J. Q. Adams, Chancellor Kent, and Wirt. The *Free Enquirer*, an infidel paper published at New York, furnishes several short remarks. And there are some original notes, turgid with the translator's usual grandiloquence. Of these we offer as a specimen the close of one on the text concerning the *three heavenly witnesses*, 1 John, v. 7.

"Its authenticity, as a part of the original text, has long since, in many instances, been completely invalidated: and that indiscretion, which still persists in vindicating the integrity of the clause, would seem prepared, that the foundations of the great deep of sacred criticism should be broken up, and the floodgates of indefinite glosses thrown open, to create universal confusion, and to contaminate and overwhelm the unadulterated word of God." p. 498.

The faults of the common version of the scriptures are the subject of frequent and loud complaints; and we hope ere long to see a faithful version of the New Testament at least. But no new translation can succeed, which is not based upon that now in use. The phraseology of King James's translation is connected too intimately with the religious impressions of individuals, and with almost all the religious literature extant in our language, to be renounced by those who cherish the former and peruse the latter. Nor would we wish to renounce it, if the Christian public would consent to it. It is euphonous, elegant and lofty. It comprises few words now obsolete, — few which every well-trained child does not understand. And King James's translation has been itself the reason why its phraseology has not become obsolete. It has been as an anchor to the English language, which, before that work was undertaken, had been constantly fluctuating. This version, issued by royal authority, and universally received, became at once a classic, and has ever since been a classic in every seminary of learning, in every family, with every individual, whom a mother's love has taught, when a child, to know the holy scriptures. It is the authority of this classic, that, in this day of bad taste, of mixed derivations, of clumsily coined words, keeps the *Saxon* portion of our language in vogue. And, should a new version, adapted to the literary taste now prevalent, be brought into general use, the English tongue would soon lose all traces of its northern origin, and our posterity would find the works of our best authors full of obsolete words. The corruption, as we regard the change of which we are speaking, is going on with alarming rapidity, and we shall protest upon every fit occasion, as we have already done more than once, against the doings of those who encourage and help forward its progress.

ART. VII. — *Caspar Hauser. — An Account of an Individual kept in a Dungeon, separated from all Communication with the World, from early Childhood to about the Age of seventeen. Drawn up from Legal Documents.* By ANSELM VON FEUERBACH, President of one of the Bavarian Courts of Appeal, &c. Translated from the German. Boston : Allen & Ticknor. 1833. 18mo. pp. 178.

THIS little volume is one of the most interesting with which we have met for some time, both on account of the strange fate of a human being related in it, and still more on account of the statement of the condition and developement of the intellect, affections, senses, and bodily frame of the subject of the memoir. It is not merely that our curiosity is ministered to — the book has a higher value ; our desire of a deeper insight into human nature is excited, perhaps in a few instances gratified ; and many great and important reflections are awakened.

However unsatisfied the book may leave the reader as to some important subjects relating to the life of Caspar Hauser, to his parentage, and to the cause or object of his inhuman confinement, (the hints thrown out by the author concerning these points being obscure,) yet the descriptions of Caspar himself, with his moral, intellectual and physical peculiarities, are as clear as can be given, and certainly as complete as could be furnished in so small a space. We at least have risen from the perusal of the book with a vivid image of his appearance, his mode of acting, feeling, and thinking.

The principal events of the life of this unfortunate youth, short as to the number of years, and still shorter through the crime of which he has been the victim, are these : He was confined from his infancy, so that he has no recollection of his previous condition, for reasons which are a subject of conjecture alone. The room in which he was imprisoned was so low and small that he was confined to a sitting posture, with his back against the wall, and so dark that there was scarcely any difference between night and day. His food was bread, generally seasoned with caraway or some other simple spice, and his drink was water. He was so accustomed to this diet, that nothing caused him afterwards

more pain and suffering than the attempts of changing and increasing the number of his articles of food. His dress consisted of a shirt and pantaloons, and considerable attention seems to have been paid to the cleanliness of both, as well as to that of his person. His occupation was to play with some wooden horses, such as are given to children, which he moved to and fro by his side, and ornamented with small ribbons and similar things. He never saw or heard a human being. The fresh supplies of bread and water were brought into his prison while he was asleep, and whenever a change in his dress or any other attention to his person was required, some opium was infused into his water to enable the keeper to make this change without being seen by Caspar. In this manner he lived on, if this can be called living, to the sixteenth or seventeenth year of his age.

About this time he became troublesome and noisy. His keeper, who seems to have treated him, generally, with no more severity than was necessary for successful concealment, now had recourse to personal chastisement, to insure silence and quiet. At the same time he may have arrived at the conviction that it was impossible to retain the prisoner in his present confinement without imminent and constant danger of detection. He made therefore the necessary preparations for Caspar's entering the world. He one day approached Caspar, who was sitting on the floor, in the manner in which he usually approached him, from behind, placed a bench or low table across his legs, upon that a piece of paper, and between his fingers a pencil; then taking hold of his hand, he taught him to imitate some characters, and at last the whole alphabet and his name, or what was intended to pass for his name. Caspar derived much amusement from this new occupation, and soon acquired considerable proficiency in it. The circumstance that a being of Caspar's age could write but not speak, excited afterwards great suspicion of his real character and condition. After this he was taught to walk, an accomplishment which the sitting posture in which he was constantly kept had hitherto prevented him from acquiring. The keeper, again without being seen by Caspar, approached him from behind, seized him under the arms, and having raised him up, caused him to walk, or at least to move his feet, by pushing forward, alternately, those of Caspar by his own.

But Caspar attained only a very small degree of skill in this exercise, undoubtedly owing to his entire disuse of locomotion. To these two acquirements, of riding and walking, a third was added, equally necessary for Caspar in entering the world and human society, that of speaking. But his speech was like his writing; it consisted in a few words, in a corrupted dialect, which had as little meaning for him as the letters which he formed. With this really slender stock of knowledge and skill, he was thrust out into the world to try his fortune. It appears that all that which man inherits from his parents was, in Caspar, noble and of a superior kind; but that which is the effect of education and habit was low and vulgar.

One day his keeper dressed him in the attire in which he was afterwards found, (of which the boots especially were a severe annoyance to him,) and carried him on his back out of the prison. Consciousness left him from the moment he reached the open air, until he was found in Nuremberg near one of the city gates, on the 26th of May, 1828, in a peculiar stooping posture, somewhat resembling that of an intoxicated person, and with a letter in his hand, which was directed to a captain of the regiment of horse quartered in the town, and which contained an evidently false account of the bearer, written and composed with an affectation of ignorance.

A human being in that condition naturally excited general interest, and of course, among some, suspicions of being an impostor. The better feeling, however, prevailed, and after having been committed for some time to the care of the keeper of a prison, a man of good sense and sound feeling, he was transferred to that of Mr Daumer, a professor of the gymnasium or Latin school in Nuremberg. From that time Caspar's education was conducted in a more systematic manner, though even then some mistakes were committed; for instance, sending him to the Latin school, in which the scholars were either his juniors by some years, or his superiors in knowledge.

About a year and a half after his first appearance, he had so far advanced in the art of expressing his ideas in writing, that he attempted to write down the reminiscences of his imprisonment. The report of this intention found its way into the public papers, in which it was stated that Caspar

Hauser was engaged in writing his own biography, and caused that attempt of assassination by which he had nearly lost his life. One day, about noon, Caspar being indisposed, went to the back part of the house, the door of which opened into the entry; in returning, he was met by a person dressed in black, whose face was covered with a black silk handkerchief, and who, with a sharp instrument, aimed a blow at the throat of Caspar, which, however, hit his forehead and felled him to the ground. In this person he recognised, or believed he recognised his former keeper.

Some time after, Caspar was removed from Nuremberg to Ansbach, and at the time when M. Feuerbach published this account, he was expected to go thence to England, to join the Earl of Stanhope, who had previously adopted him, and to enjoy in the house of this nobleman a greater degree of security than he could enjoy near the scene of his former persecution.

These are the principal events in the life of Caspar Hauser. They are so few, and a large portion even of these involved in so much doubt, that a wide field is open to conjecture. We have not room for a discussion of what has been and may be said on the subject. We are inclined to place implicit confidence in the statements given in this little volume. Our reasons are, in the first place, the respectability of the author. M. Feuerbach is one of the most distinguished German jurists; and, although his style is here and there, especially in the opening of the story, somewhat ambitious, he would be as unwilling to publish such an account without having carefully investigated the truth of it, as any presiding judge in England or in the United States. Our second reason is, the internal evidence of truth. Although there is much which cannot be explained, yet there are no inconsistencies or contradictions. We are of opinion that it is impossible to give a satisfactory explanation of the life of any individual, however well known, with all its circumstances and actions; how much more decidedly impossible it must be to give a satisfactory account of a young man circumstanced like Caspar Hauser.

However interesting the account of the life of Caspar is, and however wide a field it opens to ingenious conjecture, we consider that of his physical, intellectual, and moral development still more interesting. But it would far exceed

our ability to give anything like a satisfactory sketch of this part of the book in the narrow space allotted to us. We must refer the reader to the book itself. Many, no doubt, will consider the case of Caspar a fair opportunity to investigate the great subject: What belongs really to human nature, and what is the effect of circumstances? We think one instance may possibly furnish some interesting facts, but not in sufficient number nor of sufficient weight to warrant a definite answer. Because Caspar refused his assent to some abstruse doctrines of Christianity, we could not deny the principle of religious belief to constitute a part of the human soul. We cannot persuade ourselves that nature, so rich and various in all other of her many fields, should be so uniform and almost pedantic in her noblest production, man. As to the origin and formation of language, the case of Caspar Hauser goes far to prove that change of circumstances, if not the society of other human beings is indispensable.

We are glad to hear that a second edition of this work is in press, a proof of its interesting contents, and of the ability of the translator, Mr Linberg. We wish that he may continue to confer similar obligations upon us, and thus render his thorough knowledge of the German language and extensive and familiar acquaintance with German literature more extensively useful.

ART. VIII.—*A Discourse delivered at Plymouth, Mass., Dec. 22, 1832, in Commemoration of the Landing of the Fathers.* By CONVERS FRANCIS, Congregational Minister of Watertown. Published by Request of the Committee of the First Parish. Plymouth: Printed by Allen Danforth. 1832. 8vo. pp. 56.

MR FRANCIS takes for his text this passage of Scripture, viz. *Other men labored, and ye are entered into their labors.* After some appropriate introductory remarks upon the character of the occasion, and upon the dignity and importance of the scenes connected with the early story of the Pilgrims, he enters upon the first branch of his subject, *the labors of the fathers.* And here he regards them in their true light, not simply as the men who gave the first impulse

to the settlement of New England, but rather as a connecting link in the long line of reformers, who have staked all for cherished truth and principle. This idea is happily illustrated in several pages, and the moral and intellectual changes that had been in progress in the old world for a century preceding the settlement of New England are well delineated. Mr Francis then passes to the estimate of the virtues and faults of the Plymouth and Massachusetts settlers, among whom were many gentlemen, — many distinguished scholars, and places their defence, if indeed defence be necessary any further than to explain peculiarities of situation, on the just ground.

The second branch of the subject is, that we have entered into the labors of the fathers. We have entered into these labors, first, in the blessings of our civil institutions; second, in the character which religious institutions have hitherto taken among us; third, in the impulse which the cause of learning and of good education so early received in this part of our land, and which has been perpetuated ever since with increased vigor. These several topics are fully and eloquently discussed; and in conclusion the author urges upon his hearers the true method of honoring the memory of the Pilgrim Fathers; which is not by blindly adopting their views of religious faith and obligation, but by asserting the dignity and freedom of the soul, — “by seizing on the great principles which gave to their doings all the real value they have, all the just praise they deserve, and by following out these in their true consequences honestly, wisely, faithfully.”

“And now, Christian friends, it becomes us to ask whether we have honored the memory of the Pilgrim Fathers in the only manner worthy of them, or profitable for us, by imitating all that was good in their example, by imbibing all that was pure and holy in their spirit. I am not about to repeat the complaint, which has been reiterated from some of the remotest ages on record, that ‘the former days were better than these.’ The complaint in general is idle and unfounded. What is called degeneracy is often only an alteration, and not necessarily an alteration for the worse. The lesson to be collected from history, frequently, is that the mass of men rather change their virtues and vices, than become actually better or worse. Our faults and virtues belong to our period of society, as the faults and virtues of our Fathers did to theirs; and a comparative estimate involves the checks and bal-

ances of so many different considerations, that it is not so easily despatched as may seem to some indiscriminate praisers of the past time. But, without discussing the relative merits of present and former days, we must remember that our praises of the pilgrim band are nothing worth, if they do not express and cherish on our part the love of high and holy principles. The martyrs to truth and freedom have ever deemed their own dearest honor to be the honor paid to their beloved cause. They have sought no better reward in this world, than that their good work should be taken up and carried on by willing hands, pure hearts, and wise minds. They have desired that their eulogy should be written in the completeness of results, to which the brevity of human effort allowed them only to point the way and direct the tendencies. They have not asked of their successors to walk in their steps, any further than their path shall be found to coincide with the great line of duty and improvement. They wrought out the idea that dawned and brightened in their souls, and thus brought their part nobly and well to the treasury of man's highest good. It remains only that those, who come after them, work out some idea of kindred excellence, not necessarily in the old form, but as it glows in their own spirits, and thus do their part for the common race as faithfully and fearlessly." pp. 42, 43.

This discourse is written in a praiseworthy, independent spirit, and in that respect, as well as in general ability, investigation, and literary execution, sustains the deserved reputation of the author. We commend it to our readers for their perusal, in all the particulars we have mentioned, and as possessing the further merit of avoiding as far as practicable the usual topics and the time worn reflections that the occasion is apt to call forth, and of striking out into new, but appropriate and interesting paths.

ART. IX. — *Tour in England, Ireland, and France in the years 1828 and 1829, with Remarks on the Manners and Customs of the Inhabitants, and Anecdotes of distinguished public Characters, in a Series of Letters.* By a GERMAN PRINCE. Philadelphia: Carey & Lea. 1833. 8vo. pp. 571.

WE have read this book, notwithstanding its alarming size and appearance, with an interest and admiration increasing to the last page. It is *one* of the best, if not *the* best "tour"

that has ever fallen in our way. The German mind is so free and liberal, it has such a wonderful power of comprehending the spirit of other times and of foreign countries, that, when to its profoundly speculative turn, is superadded the acute observation springing from an habitual intercourse with the world, it is peculiarly fitted to represent in a just and striking manner the opinions, modes, forms, and aspects of society, as they fall under the eye of the traveller. The work before us paints that side of English society, which has rarely been turned towards the uninitiated, except in the delusive pages of a fashionable novel. The boundless wealth, the magnificence, the pride of place and birth, the exclusiveness and contempt of others, that reign over the circles of British nobility, are exposed in the letters of the German Prince with a keenness of observation, and a truth and justness of judgment, which are as valuable as they are rare and delightful. Our author enjoyed advantages which have been enjoyed by few travellers beside. Before his princely rank, the stern barriers of *Exclusivism* and Fashion yielded. The interior of that magic circle, which has raised such a mysterious interest in the minds of the novel-reading world, was laid bare to his gaze. He saw it in all its gorgeousness and meanness; its insulting pretensions, and its poverty of intellect; its superficial culture, and its real coldness of heart and coarseness of mind; and he judged of it not as a prince, not as a German, but as a man. This is indeed a singular merit. He rose above the prejudices of his caste, and though surrounded by everything that could dazzle the eye, and lead the imagination astray, his moral sense never seems to be blinded. In the society of Dandyism, Fashion, and Nobility, he does not forget that Dandies, Fashionables, and Nobles constitute but a small fraction of humanity. In a country of boundless wealth and the maddest riot, he knows that he is also in a country of starvation, and desperate discontent goaded into crime; and he sees in all this the agitating elements of a revolutionary volcano, threatening momentarily to break out unless speedy measures be taken to arrest the coming eruption. His expressions are accordingly free, bold, and sometimes startling. They sound in our ears like the warning of one, whose moral courage fears no reproaches, from an angry coterie, whose arrogant assumptions he has dared to call in question. His appeal lies from the tribunal

of dandies to the tribunal of men,—from the judgment of those whose claim to distinction is their exemption from every virtue and all decency, to the judgment of men of head and heart all over Christendom. There have been already loud expressions of anger. The hitherto undisturbed and uninvaded enjoyment of a fancied unapproachable pre-eminence has at length been broken in upon, and their true condition and character exposed by one whose testimony will be received at the bar of public opinion. The mouth-piece of Toryism, the *London Quarterly Review*, has heaped upon the illustrious author abuse unmeasured, invective violent as it is imbecile, and torrents of slang, as poor and powerless, as it is ungentelemanly. He is a prince, and therefore knows what society is ; he is a man, and he knows what it ought to be ; he is acute, and perceives its peculiarities at a glance ; he has a high moral independence, and fears not to denounce the wrong ; he is clearly a man of honor, and his words are to be taken for truth.

The intellectual powers of the German Prince appear to be of no common order. His imagination is warm, and at the same time his judgment is correct. He seizes upon the prominent points in the objects of his observation, and combines them in a manner singularly lively and graphic. His mind is richly adorned with the treasures of art and literature, so that his associations are beautiful and varied. Hence he looks upon nature with the eye of a painter and a poet, and connects the scenes he describes with the inward emotions, with a delicacy of taste which charms the reader. There are some, to whose minds a fine landscape consists of a certain number of acres, a certain number of trees, worth perhaps so much a-piece, a stream, probably with a “water privilege,” and a house “in excellent repair.” There are others, to whom the same scene would appear as a lovely manifestation of the beautiful and the good, and whose thoughts it would immediately lead to the contemplation of that ideal world in which the mind of the cultivated man delights to wander. To this latter class the German Prince belongs. For him everything has a meaning. The outward world, with its ever varying beauty, is the symbol of the boundless love and unapproachable majesty of God. Thus his descriptions are not cold and precise enumerations of objects or qualities, like goods packed and labelled ; but

skilful groupings and rapid sketches, executed in the most artist-like manner, overspread with the warm coloring of an ardent imagination, exalted and purified by a discerning taste. Many tourists are wearisome from multiplied details, spun out without regard to just proportion or the slightest reference to the effect of the whole; but the present work fills the mind with the pleasurable consciousness of receiving instruction, wrought into a form which combines thoroughness and elegance and proportion.

This book consists of a series of letters, addressed to a friend at home, beginning in 1826, and ending in 1829, the first of which is dated at Dresden, and the last at Paris. On his way to England, the writer visits Weimar, which has long been, to the literary world, one of the most interesting capitals in Europe. The following sketch of a conversation with Göthe, will be interesting to those who know the manifold claims of that great man upon the admiration of the age.

“SEPTEMBER 14th.

“This evening I paid my visit to Göthe. He received me in a dimly lighted room, whose ‘clair obscure’ was arranged with some ‘coquetterie’; and truly, the aspect of the beautiful old man, with his Jove-like countenance, was most stately. Age has changed, but scarcely enfeebled him: he is perhaps somewhat less vivacious than formerly, but so much the more equable and mild; and his conversation is rather pervaded by a sublime serenity, than by that dazzling fire which used occasionally to surprise him, even in the midst of his highest ‘grandezza.’ I rejoiced heartily at the good health in which I found him, and said with a smile, how happy it made me to find our spiritual King in undiminished majesty and vigor. ‘Oh, you are too *gracious*,’ said he, (with the yet uneffaced traces of his South German manner, accompanied by the satirical smile of a North German,*) ‘to give me such a title.’ ‘No,’ replied I, truly from my very heart, ‘not only king, but despot, for you have subjugated all Europe.’

* “The North Germans are distinguished for energy, activity, acuteness, and high mental culture; the South Germans for easy good-nature, simplicity, contented animal enjoyment, and greater obsequiousness. In Vienna they call every gentleman *Euer Gnaden*, ‘Your Grace,’ and he is of course *Gnädig*, when he is kind or civil. But perhaps the author here alludes rather to a certain ceremonious stiffness of the burghers of Frankfurt, proud people who give their superiors their due, as they expect it of their inferiors — (*Reichs-städtisches Wesen*). What is clear is, that he means that the inhabitants of the South are not so superior to antiquated distinctions as those of the North. The Prussians have been called the French of the North. — TRANSL.

He bowed courteously, and questioned me concerning things which related to my former visit to Weimar; then expressed himself very kindly with regard to M——, and my efforts to improve it, gently remarking, how meritorious he ever thought it to awaken a sense of beauty, be it of what kind it may, since the Good and the Noble unfolded themselves in manifold ways out of the Beautiful. Lastly, he gave me some gleam of hope that he might comply with my earnest request that he would visit us there. Imagine, dearest, with what ‘*empressement*’ I caught at this, though perhaps but a ‘*façon de parler*.’

“In the course of our conversation we came to Sir Walter Scott. Göthe was not very enthusiastic about the Great Unknown. He said he doubted not that he wrote his novels* in the same sort of partnership as existed between the old painters and their scholars; that he furnished the plot, the leading thoughts, and the skeleton of the scenes, that he then let his pupils fill them up, and retouched them at last. It seemed almost to be his opinion, that it was not worth the while of a man of Sir Walter Scott’s eminence to give himself up to such a number of minute and tedious details. ‘Had I,’ added he, ‘been able to lend myself to the idea of mere gain, I could formerly have sent such things anonymously into the world, with the aid of Lenz and others — nay, I could still — as would astonish people not a little, and make them puzzle their brains to find out the author; but after all they would be but manufactured wares.’ I afterwards observed, that it was gratifying to Germans to see what victories our literature was achieving in other countries; ‘And,’ added I, ‘our Napoleon has no Waterloo to dread.’

“‘Certainly,’ replied he, disregarding my ‘fade’ compliment, ‘setting aside all our original productions, we now stand on a very high step of culture, by the adoption and complete appropriation of those of foreign growth. Other nations will soon learn German, from the conviction that they may thus, to a certain extent, dispense with the learning of all other languages; for of which do we not possess all the most valuable works in admirable translations? — The ancient classics, the master-works of modern Europe, the literature of India and other eastern lands, — have not the richness and the many-sidedness† of the German tongue, the sincere, faithful German industry, and the deep-searching German genius, reproduced them all more perfectly than is the case in any other language?’

*“Sir Walter Scott’s official declaration, that all the works here alluded to were by him alone, was not then made public. — EDIT.

†“I have striven to preserve the coloring, as well as the substance of Göthe’s conversation. To those who have any conception of his merits, it cannot but be interesting to see, as nearly as possible, the very words which fell from lips so inspired and so venerable. — TRANSL.

“ ‘France,’ continued he, ‘owed much of her former preponderance in literature to the circumstance of her being the first to give to the world tolerable versions from the Greek and Latin : but how entirely has Germany since surpassed her !’

“ On the field of politics, he did not appear to me to give into the favorite constitutional theories very heartily. I defended my own opinions with some warmth. He reverted to his darling idea, which he several times repeated ; — that every man should trouble himself only thus far, — in his own peculiar sphere, be it great or small, to labor on faithfully, honestly, and lovingly ; and that thus under no form of government would universal well-being and felicity long be wanting ; — that, for his own part he had followed no other course ; and that I had also adopted it in M—— (as he kindly added), untroubled as to what other interests might demand. I replied frankly, but in all humility, that however true and noble this principle were, I must yet think that a constitutional form of government was first necessary to call it fully into life, since it afforded to every individual the conviction of greater security for his person and property, and consequently gave rise to the most cheerful energy, and the most steady trust-worthy patriotism, and that a far more solid universal basis would thus be laid for the quiet activity of each individual in his own circle : I concluded by adducing, — perhaps unwisely, — England in support of my argument. He immediately replied, that the choice of the example was not happy, for that in no country was selfishness more omnipotent ; that no people were perhaps essentially less humane in their political or in their private relations ;* that salvation came not from without, by means of forms of government, but from within, by the wise moderation and humble activity of each man in his own circle ; that this must ever be the main thing for human felicity, while it was the easiest and the simplest to attain.

“ He afterwards spoke of Lord Byron with great affection, almost as a father would of a son, which was extremely grateful to my enthusiastic feelings for this great poet. He contradicted the silly assertion that Manfred was only an echo of his Faust. He confessed, however, that it was interesting to him to see that Byron had unconsciously employed the same mask of Mephistophiles as he himself had used, although, indeed, Byron had produced a totally different effect with it. He extremely regretted that he had never become personally acquainted with Lord Byron, and severely and justly reproached the English nation for having judged their illustrious countryman so pettily, and understood him

* I cannot help almost suspecting that my departed friend has here put his own opinions into the mouth of Gothe. — EDIT.

so ill. But, on this subject, Göthe has spoken so satisfactorily and so beautifully in print, that I can add nothing to it. I mentioned the representation of *Faust* in a private theatre at Berlin, with music by Prince Radzivil, and spoke with admiration of the powerful effect of some parts of the performance. — ‘Well,’ said Göthe gravely, ‘it is a strange undertaking; but all endeavors and experiments are to be honored.’” pp. 6-8.

Some of the opinions of Göthe in the above extract, throw much light on the political question of his life. They certainly deserve attention amidst the agitation of the times. The reply of the Prince is honorable to his character, as a friend of constitutional liberty.

Soon after his arrival in England, the Prince attended the Newmarket races, and gives the following description of that chosen amusement of England’s nobility and gentry.

“Here the bettors assemble, after they have seen the horses saddled in the stables at the beginning of the course, thoroughly examined into all the circumstances of the impending race, or perhaps given a wink to some devoted jockey. The scene which ensues would appear to many the most strange that ever was exhibited. In noise, uproar, and clamor, it resembles a Jews’ synagogue, with a greater display of passion. The persons of the drama are the first peers of England, livery-servants, the lowest ‘sharpers’ and ‘black-legs;’ — in short, all who have money to bet here claim equal rights; nor is there any marked difference in their external appearance. Most of them have pocket-books in their hands, each calls aloud his bet, and when it is taken, each party immediately notes it in his book. Dukes, lords, grooms, and rogues, shout, scream, and halloo together, and bet together, with a volubility and in a technical language out of which a foreigner is puzzled to make anything; till suddenly the cry is heard, ‘The horses have started!’ In a minute the crowd disperses; but the bettors soon meet again at the ropes which enclose the course. You see a multitude of telescopes, opera-glasses and eye-glasses, levelled from the carriages and by the horsemen, in the direction whence the jockeys are coming. With the speed of the wind they are seen approaching; and for a few moments a deep and anxious silence pervades the motley crowd; while a manager on horseback keeps the course clear, and applies his whip without ceremony to the shoulders of any intruder. The calm endures but a moment; — then once more arises the wildest uproar; shouts and lamentations, curses and cheers re-echo on every side, from Lords and Ladies, far and wide. ‘Ten to four upon the Admiral!’ ‘A hundred to one upon Madame

Vestris!' 'Small Beer against the field!' &c. are heard from the almost frantic bettors: and scarcely do you hear a 'Done!' uttered here and there, when the noble animals are before you — past you — in the twinkling of an eye; the next moment at the goal, and luck, or skill, or knavery have decided the victory. The great losers look blank for a moment; the winners triumph aloud; many make 'bonne mine à mauvais jeu,' and dart to the spot, where the horses are unsaddled and the jockeys weighed, to see if some irregularity may not yet give them a chance. In a quarter of an hour the same scene begins anew with other horses, and is repeated six or seven times. 'Voilà les courses de Newmarket!'" pp. 30, 31.

The descriptions of London society are highly interesting. The remarks and strictures made upon its characteristics and customs, show not only the clear head but the right heart of the traveller. We would gladly extract some of his observations, but must content ourselves with the general summary in one of the letters, which we shall by and bye present.

Some of the best things in the book are the sketches of country seats, castles and parks, scattered over England. It is in these princely abodes that the stately nobles of Britain appear to greatest advantage. Here, surrounded by the memorials of a long line of ancestry, the magnificent decorations procured by ever accumulating wealth, and the noblest scenery of Nature, improved by art, the British Peer is not the creature of a day, but a being connected with a thousand romantic and historical associations. The following passage is selected, not because of its superiority to a hundred others, but as a fair specimen of the author's manner, in this kind of writing.

"Now indeed, for the first time, I am filled with real and unbounded enthusiasm. What I have hitherto described was a smiling country, combined with everything that art and money could produce. I left it with a feeling of satisfaction; and, although I have seen things like it, — nay, even possess them, — not without admiration. But what I saw to-day was more than that, — it was an enchanted palace decked in the most charming garb of poetry, and surrounded by all the majesty of history, the sight of which still fills me with delighted astonishment.

"You, accomplished reader of history and memoirs, know better than I that the Earls of Warwick were once the mightiest vassals of England, and that the great Beauchamp, Earl of War-

wick, boasted of having deposed three kings, and placed as many on the vacant throne. This was his castle, standing ever since the ninth century, and in the possession of the same family since the reign of Elizabeth. A tower of the castle, said to have been built by Beauchamp himself, remains unaltered; and the whole stands colossal and mighty, like an embodied vision of former times.

“From a considerable distance you see the dark mass of stone towering above the primeval cedars, chestnuts, oaks and limes. It stands on the rocks on the shore of the Avon, and rises to a perpendicular height of two hundred feet above the level of the water. The towers of different forms overtop the building itself almost in an equal degree. A ruined pier of a bridge, overhung with trees, stands in the middle of the river, which becoming deeper just at the point where the building begins, forms a foaming waterfall, and turns a mill, which appears only like a low abutment of the castle. Going on, you lose sight of the castle for awhile, and soon find yourself before a high embattled wall, built of large blocks of stone covered by Time with moss and creeping plants. Lofty iron gates slowly unfold to admit you to a deep hollow way blasted in the rock, the stone walls of which are tapestried with the most luxuriant vegetation. The carriage rolled with a heavy dull sound along the smooth rock, which old oaks darkly overshadow. Suddenly, at a turn of the way, the castle starts from the wood into broad open daylight, resting on a soft grassy slope; and the large arch of the entrance dwindles to the size of an insignificant doorway between the two enormous towers, at the foot of which you now stand. A still greater surprise now awaits you when you pass through the second iron gate into the court-yard: it is almost impossible to imagine anything more picturesque, and at the same time more imposing.

“Let your fancy conjure up a space about twice as large as the interior of the Coliseum at Rome, and let it transport you into a forest of romantic luxuriance. You now overlook the large court, surrounded by mossy trees and majestic buildings, which, though of every variety of form, combine to create one sublime and connected whole, whose lines now shooting upwards, now falling off into the blue air, with the continually changing beauty of the green earth beneath, produce, not symmetry indeed, but that *higher harmony*, elsewhere proper to Nature's own works alone. The first glance at your feet falls on a broad simple carpet of turf, around which a softly winding gravel-walk leads to the entrance and exit of the gigantic edifice. Looking backwards, your eye rests on the two black towers, of which the oldest, called Guy's Tower, rears its head aloft in solitary threatening majesty, high above all the surrounding foliage, and looks as if cast in

one mass of solid iron ; — the other, built by Beauchamp, is half hidden by a pine and a chesnut, the noble growth of centuries. Broad-leaved ivy and vines climb along the walls, here twining around the tower, there shooting up to its very summit. On your left lie the inhabited part of the castle, and the chapel, ornamented with many lofty windows of various size and form ; while the opposite side of the vast quadrangle, almost entirely without windows, presents only a mighty mass of embattled stone, broken by a few larches of colossal height, and huge arbutuses which have grown to a surprising size in the shelter they have so long enjoyed. But the sublimest spectacle yet awaits you, when you raise your eyes straight before you. On this fourth side, the ground, which has sunk into a low bushy basin forming the court, and with which the buildings also descend for a considerable space, rises again in the form of a steep conical hill, along the sides of which climb the rugged walls of the castle. This hill, and the keep which crowns it, are thickly overgrown at the top with underwood, which only creeps round the foot of the towers and walls. Behind it, however, rise gigantic venerable trees, towering above all the rock-like structure. Their bare stems seem to float in upper air ; while at the very summit of the building rises a daring bridge, set, as it were, on either side within trees ; and as the clouds drift across the blue sky, the broadest and most brilliant masses of light break magically from under the towering arch and the dark coronet of trees.

“ Figure this to yourself ; — behold the whole of this magical scene at one glance ; — connect with it all its associations ; — think that here nine centuries of haughty power, of triumphant victory and destructive overthrow, of bloody deeds and wild greatness, — perhaps too of gentle love and noble magnanimity, — have left, in part, their visible traces, and where *they* are not, their vague romantic memory ; — and then judge with what feelings I could place myself in the situation of the man to whom such recollections are daily suggested by these objects, — recollections which, to him, have all the sanctity of kindred and blood ; — the man who still inhabits the very dwelling of that first possessor of the fortress of Warwick, that half-fabulous Guy, who lived a thousand years ago, and whose corroded armor, together with a hundred weapons of renowned ancestors, is preserved in the antique hall. Is there a human being so unpoetical as not to feel that the glories of such memorials, even to this very day, throw a lustre around the feeblest representative of such a race ?

“ You ascend from the court to the dwelling-rooms by only a few steps, first through a passage, and thence into the hall, on each side of which extend the entertaining-rooms in an unbroken line of three hundred and forty feet. Although almost ‘ *de plein*

pie'd' with the court, these rooms are more than fifty feet above the Avon, which flows on the other side. From eight to fourteen feet thickness of wall forms, in each window-recess, a complete closet, with the most beautiful varied view over the river, wildly foaming below, and further on flowing through the park in soft windings, till lost in the dim distance. Had I till now, from the first sight of the castle, advanced from surprise to surprise, — all this was surpassed, though in another way, by what awaited me in the interior. I fancied myself transported back into by-gone ages as I entered the gigantic baronial hall, — a perfect picture of Walter Scott's; — the walls panelled with carved cedar; hung with every kind of knightly accoutrement; spacious enough to feast trains of vassals, — and saw before me a marble chimney-piece under which I could perfectly well walk with my hat on, and stand by the fire, which blazed like a funeral pile from a strange antique iron grate in the form of a basket, three hundred years old. On the side, true to ancient custom, was a stack of oak logs piled up on a stand of cedar, which was placed on the stone floor partially covered by 'hautelisse' carpets. A man-servant dressed in brown, whose dress, with his gold knee-bands, epaulets and trimmings, had a very antique air, fed the mighty fire from time to time with an enormous block. Here, in every circumstance, the difference between the genuine old feudal greatness and the modern imitations was as striking, as that between the moss-grown remains of the weather-beaten fortress and the ruins built yesterday in the garden of some rich contractor. Almost everything in the room was old, stately, and original; nothing tasteless or incongruous, and all preserved with the greatest care and affection. Among them were many rich and rare articles which could no longer be procured, — silk, velvet, gold and silver blended and interwoven. The furniture consists almost entirely either of uncommonly rich gilding, of dark brown carved walnut or oak, or of those antique French 'commodes' and cabinets inlaid with brass, the proper name of which I have forgotten. There were also many fine specimens of mosaic, as well as of beautiful marquetry. A fire-screen, with a massy gold frame, consisted of a plate of brass so transparent that it was scarcely distinguishable from the air. To those who love to see the cheerful blaze without being scorched, such a screen is a great luxury. In one of the chambers stands a state bed, presented to one of the Earls of Warwick by Queen Anne; it is of red velvet embroidered, and is still in good preservation. The treasures of art are countless. Among the pictures, there was not one 'mediocre'; they are almost all by the first masters: but, beyond this, many of them have a peculiar family interest. There are a great many ancestral portraits by Titian, Van Dyk,

and Rubens. The gem of the collection is one of Raphael's most enchanting pictures, the beautiful Joan of Arragon — of whom, strangely enough, there are four portraits, each of which is declared to be genuine. Three of them must of course be copies, but are no longer distinguishable from the original. One is at Paris, one at Rome, one at Vienna, and the fourth here. I know them all, and must give unqualified preference to this. There is an enchantment about this splendid woman which is wholly indescribable. An eye leading to the very depths of the soul; queen-like majesty united with the most feminine sensibility; intense passion blended with the sweetest melancholy; and withal, a beauty of form, a transparent delicacy of skin, and a truth, brilliancy and grace of the drapery and ornaments, such as only a divine genius could call into perfect being." pp. 84-87.

In this manner our traveller visits and describes many of the parks and castles of England. To Americans, these beautiful sketches of scenes that are the pride and glory of the land of our ancestors, must ever be deeply interesting.

The following passage breathes a kindred genius to that which it describes.

"From four o'clock in the afternoon till ten, I sat in the House of Commons; crowded, in horrible heat, most uncomfortably seated; and yet with such eager, excited attention, that the six hours passed like a moment.

"There is something truly great in such a representative assembly! This simplicity of exterior; this dignity and experience; this vast power without, and absence of all pomp within!

"The debate this evening was moreover of the highest interest. Most of the former Ministers have, as you know, resigned; among them, some of the most influential men in England, and (since Napoleon's and Blücher's death) the greatest Commander in Europe. Canning, the champion of the liberal party, has defeated this Ministry, and is, spite of all their efforts, become head of the new one, the formation of which was left to him, according to the usual custom here. But the whole power of the exasperated ultra-aristocracy and their dependents presses upon him; and even one of his most particular friends, a commoner like himself, is among the resigning Ministers, and has joined the hostile party. This gentleman (Mr Peel) to-day opened the attack, in a long and clever speech, though full of repetition. It would lead me too far, and greatly exceed the bounds of a correspondence like ours, were I to go into the details of the present political questions. My object is only to give you an idea of the tactic with which, on the one side, the leader of the new Opposition headed

the attack, and was followed by several more obscure combatants, who planted a stroke here and there ; while on the other, the old Opposition, the Whigs, (who now support the liberal ministry with all their might,) more skilfully commenced with their musketry, and reserved the heavy fire of their great gun, Brougham. In a magnificent speech which flowed on like a clear stream, he tried to disarm his opponent ; now tortured him with sarcasms ; now taking a higher flight, wrought upon the sensibility, or convinced the reason of his hearers. I must attempt to give you a specimen of this extraordinary piece of eloquence.

"The orator closed with the solemn declaration, that he was perfectly impartial ; — that he *could* be impartial ; for that it was his fixed determination never, and on no terms, to accept a place in an Administration of these kingdoms.

"I had heard and admired Brougham before. No man ever spoke with greater fluency, — hour after hour, in a clear, unbroken stream of eloquence, — with a fine and distinct organ, — riveting the attention, — without once halting, or pausing, — without repeating, recalling, or mistaking a word ; defects which frequently deform Mr Peel's speeches. Brougham speaks as a good reader reads from a book. Nevertheless, it seems to me that you perceive only extraordinary talent, formidable pungent wit, and rare presence of mind : — the heart-warming power of *genius*, such as flows from Canning's tongue, he possesses, in my opinion, in a far lower degree.

"Canning, the hero of the day, now rose. — If his predecessor might be compared to a dexterous and elegant boxer, Canning presented the image of a finished antique gladiator. All was noble, refined, simple ; — then suddenly, at one splendid point, his eloquence burst forth like lightning — grand and all-subduing. A kind of languor and weakness, apparently the consequence of his late illness and of the load of business laid upon him, seemed somewhat to diminish his energy, but perhaps increased his influence over the feelings.

"His speech was, in every point of view, the most complete, as well as the most irresistibly persuasive ; — the crown and glory of the debate. Never shall I lose the impression which this, and that other celebrated speech of his on the affairs of Portugal, made upon me. Deeply did I feel on each of these occasions, that the highest power man can exercise over his brother man, — the most dazzling splendour with which he can surround himself, before which that of the most successful warrior pales like the light of phosphorus in the sun, — lies in the divine gift of eloquence. Only to the great master in this godlike art is it given to affect the heart and mind of a whole nation with that sort of magnetic somnambulism, in which nothing is possible to it but

blind and absolute surrender and following; while the magic rod of the magnetiser is equally absolute over rage and gentleness, over war and peace, over tears and smiles." pp. 160-162.

We have already made such copious extracts, that we must pass over his descriptions of art. Many travellers are exceedingly wearisome on this head. A sketch of a painting, containing a mere enumeration of some prominent points, is the most "stale, flat and unprofitable" thing in the world: yet travellers generally think it their bounden duty to perpetrate the infliction upon their readers. Worse than this is the affected enthusiasm of a would-be connoisseur. Our traveller is chargeable with none of these faults. He describes, not the mere external of the creation, of art, but enters into their interior meaning, and writes in the spirit in which an artist executes an immortal work. We are never wearied with his fine descriptions. They are wrought in exquisite taste, and warmed with genuine enthusiasm. There may be mistakes — probably there are — but the *manner* of the Prince shows him to be highly cultivated in the criticism of art, and gives a rare value to his observations.

The following pithy passage is taken from the "summary" to which we have before alluded. It gives a lively picture of the original of some of our most accomplished dandies.

"A London Exclusive of the present day is in truth nothing more than a bad, flat, dull impression of a 'roué' of the Regency and a courtier of Louis the Fifteenth: both have, in common, selfishness, levity, boundless vanity, and an utter want of heart; both think they can set themselves above everything by means of contempt, derision and insolence; both creep in the dust before one idol alone — the Frenchman of the last age, before his King — the Englishman of this, before any acknowledged ruler in the empire of fashion. But what a contrast if we look further! In France, the absence of all morality and honesty was at least in some degree atoned for by the most refined courtesy; the poverty of soul, by wit and agreeableness; the impertinence of considering themselves as something better than other people, rendered bearable by finished elegance and politeness of manners; and egotistical vanity in some measure justified, or at least excused, by the brilliancy of an imposing Court, a high-bred air and address, the perfect art of polished intercourse, winning 'aisance,' and a conversation captivating by its wit and lightness. What of all this has the English 'dandy' to offer?"

" His highest triumph is to appear with the most wooden manners, as little polished as will suffice to avoid castigation ; nay, to contrive even his civilities so, that they are as near as may be to affronts : — this indeed is the style of deportment which confers upon him the greatest celebrity. Instead of a noble, high-bred ease, — to have the courage to offend against every restraint of decorum ; to invert the relation in which our sex stands to women, so that they appear the attacking, and he the passive or defensive party ; — to treat his best friends, if they cease to have the stamp and authority of fashion, as if he did not know them, — ' to cut them,' as the technical phrase goes ; to delight in the ineffably ' fade' jargon, and the affectation of his ' set ;' and always to know what is ' the thing : ' — these are pretty nearly the accomplishments which form a young ' lion' of the world of fashion. If he has moreover a remarkably pretty mistress, and if it has also happened to him to induce some foolish woman to sacrifice herself on the altar of fashion, and to desert husband and children for him, his reputation reaches its highest ' nimbus.' If, added to this, he spends a great deal of money, if he is young, and if his name is in the ' Peerage,' he can hardly fail to play a transient part ; at any rate he possesses in full measure all the ingredients that go to make a Richelieu of our days. That his conversation consists only of the most trivial local jests and scandal, which he whispers into the ear of a woman in a large party, without deigning to remark that there is anybody in the room but himself and the happy object of his delicate attentions ; that with men he can talk only of gambling or of sporting ; that, except a few fashionable phrases which the shallowest head can the most easily retain, he is deplorably ignorant ; that his awkward ' tournure' goes not beyond the ' nonchalance' of a plough-boy, who stretches himself at his length on the ale-house settle ; and that his grace is very like that of a bear which has been taught to dance, — all this does not rob his crown of a single jewel.

" Worse still is it, that, notwithstanding the high-bred rudeness of his exterior, the moral condition of his inward man must, to be fashionable, stand far lower. That cheating is prevalent in the various kinds of play which are here the order of the day, and that when long successfully practised it gives a sort of ' relief,' is notorious : but it is still more striking, that no attempt is made to conceal that ' crasse' selfishness which lies at the bottom of such transactions, — nay, that it is openly avowed as the only rational principle of action, and ' good-nature' is laughed at and despised as the ' comble' of vulgarity. This is the case in no other country : in all others, people are ashamed of such modes of thinking, even if they are wretched enough to hold them. ' We are a selfish people,' said a favorite leader of fashion, ' I confess ; and I do

believe that what in other countries is called '*amor patriæ*' is amongst us nothing but a huge conglomeration of love of ourselves: *but I am glad of it; I like selfishness*; there's good sense in it; — and he added, not satirically, but quite in earnest, '*Good-nature is quite "mauvais ton" in London; and really it is a bad style to take up, and will never do.*'

"It is true that if you choose to analyze and hunt down every feeling with the greatest subtlety, you may discover a sort of selfishness at the very bottom of everything; but in all other nations a noble shame throws a veil over it; as there are instincts very natural and innocent, which are yet concealed even by the most uncivilized.

"Here, however, people are so little ashamed of the most '*crasse*' self-love, that an Englishman of rank once instructed me that a good '*fox-hunter*' must let nothing stop him, or distract his attention when following the fox; and if his own father should be thrown in leaping a ditch, and lie there, should, he said, '*if he couldn't help it,*' leap his horse over him, and trouble himself no more about him till the end of the chase.*

"With all this, our pattern '*dandy*' has not the least independence, even in his bad qualities: he is the trembling slave of fashion, even in the extremest trifles; and the obsequious, servile satellite of the fortunate individuals who are higher than himself. Were virtue and modesty suddenly to become the fashion, nobody would be more exemplary, — difficult as would be the task to accomplish.

"Destitute of all originality, and without a thought he can properly call his own, he may be compared to a clay figure, which, for a while, deceives one with all the properties of a human being, but returns into its native mud as soon as you discover that it has not a soul.

"Whoever reads the best of the recent English novels — those by the author of *Pelham* — may be able to abstract from them a tolerably just idea of English fashionable society; provided (N. B.) he does not forget to deduct qualities which national self-love has claimed, though quite erroneously: — namely, grace for its '*roués*,' — seductive manners and amusing conversation for its '*dandies*.' I mixed for awhile with those who dwell on the very pinnacle of this fool's world of fashion; with those who inhabit its middle regions, and with those who have pitched their tents at its foot, whence they turn longing, lingering looks at the unattainable summit; but rarely did I ever find a vestige of that attractive art of social life, that perfect equipoise of all the social talents, which

* "Certainly the motto of the Paris Society, '*Aide toi, le ciel t'aidera*,' has never been carried so far '*in praxi*.' — EDITOR.

diffuses a feeling of complacency over all within its sphere ; — as far removed from stiffness and prudery as from rudeness and license, which speaks with equal charm to the heart and the head, and continually excites, while it never wearies ; an art of which the French so long remained the sole masters and models.

" Instead of this, I saw in the fashionable world only too frequently, and with few exceptions, a profound vulgarity of thought ; an immorality little veiled or adorned ; the most undisguised arrogance ; and the coarsest neglect of all kindly feelings and attentions haughtily assumed, for the sake of shining in a false and despicable ' refinement,' even more inane and intolerable to a healthy mind, than the awkward and ludicrous stiffness of the most declared Nobodies. It has been said that vice and poverty are the most revolting combination : — since I have been in England, vice and boorish rudeness seem to me to form a still more disgusting union." pp. 304-307.

We are unable to follow our traveller through Wales and Ireland. The same acuteness, high culture and generous feeling characterise him in this part of his tour. His account of O'Connell will be read with curiosity and interest, and his observations on the general condition of the Irish people are well-timed and manly.

A book like this is invaluable. We feel grateful to its author for this exercise of his great talents and varied accomplishments, and a similar gratitude to the admirable translator. The work will do good where it is read. It will allay prejudices, and teach men to lay aside the narrow feelings of caste, and to view each other in the catholic spirit of humanity. It will promote a taste for the beautiful in Nature and Art, it will advance liberality in opinion, and generosity in conduct.

ART. X. — *Workingmen's Library*. No. 1. Vol. I. — *Address on Taxation*. By A. P. PEABODY. No. 2. Vol. I. — *An Address to the Workingmen of the United States of America*. By ROBERT RANTOUL, Jr. Boston: Leonard C. Bowles. 1833. 12mo. pp. 103.

THESE are the first numbers of a series of tracts in the course of publication under the direction of a Committee of the Middlesex County Lyceum. The title of "*Workingmen's Library*" appears to have been given to the series,

not with reference to any party which has taken the name of "workingmen," but because it is prepared to meet the wants of the industrious part of the community, the most comprehensive class of readers. In an introductory address to the public by the Hon. Edward Everett, President of the Middlesex County Lyceum, which is prefixed to this number, it is stated that that institution proposes "a publication adapted to the wants of the societies for the promotion of useful knowledge and of the individuals engaged in its pursuit in this community" — prepared "by persons well acquainted with those wants, and animated by a disinterested desire to supply them." The circular issued by the Chairman of the publishing committee, having adverted to the deficiency of cheap, popular and interesting reading, sufficiently plain, intelligible and practical to answer the demands of the great body of our population who are desirous of obtaining useful knowledge, promises to attempt to remedy this evil. The Committee hope also to be instrumental in saving many Lyceums from destruction, by furnishing Lectures well calculated to be read at their public meetings.

Mr Peabody's subject is one of general concern. Where taxation and representation go together, no one who has a voice in the government of his country is exempt from a share of its burthens. It is a great problem to be solved then, and we are all interested in the solution, how the unavoidable expense of a good government may be defrayed so as to bear most lightly on the shoulders of the tax paying citizens. Mr Peabody does not go into questions of detail, so as to discuss the merit of particular laws; but he establishes general principles and describes the different modes of taxation with perfect simplicity, clearness, and impartiality, and leaves the reader acquainted with the elements of his subject, and ready to apply the doctrines he has learned, as his own views may suggest, to the innumerable modifications which the exactions of government assume, and to the complicated questions of finance which are every day so authoritatively decided in our streets by the dogmatism of conceited interest, and annotated on, till their confusion is worse confounded by the volubility of profound ignorance.

Mr Peabody having divided taxes into *direct* and *indirect*, proceeds to speak of each of the different kinds comprehended under these general divisions. Of Direct Taxes he

mentions and explains the *demand of personal service*, the *poll tax*, and the *tax according to property or income*.

Of the demand of personal service he remarks that it is best adapted to the simplest state of society, and shows that when nations become civilized, it ceases to answer the ends for which it is employed, and becomes inequitable, inconvenient, and burdensome, as well as inefficient. It consequently ought very seldom to be resorted to. It remains in two forms only among us — the *militia system*, and the *trial by jury*. The militia system he characterizes as preposterous in theory; useless, expensive and demoralizing in practice; and this is probably the opinion of nine out of ten thinking men in the Commonwealth of Massachusetts.

The poll tax our author judges to be best adapted to barbarous states; and thinks that among us it ought to be small, as indeed it is, and ought not to be assessed upon minors. At the present session of the General Court, an inquiry into the expediency of exempting minors from poll taxes has been proposed, and the subject assigned to a committee of that body. It may be urged in favor of this tax, however, that it is in effect a tax on income; every man's personal strength being an available fund equal to three hundred dollars a year or thereabouts; and it seems as reasonable that *strength*, which yields income should be taxed therefor, as that *land* which yields income should be subject to taxation.

The remarks on taxes, on income, and property are judicious so far as they go. We should wish, however, to see the point discussed, what part ought to be apportioned on property, and what on income. In many towns the burden is thrown entirely on the former; a practice manifestly unjust. Suppose a man in business derives from five thousand dollars, an income of twenty per cent, or one thousand dollars — that an old gentleman retired from business having invested the same sum, receives six per cent, on three hundred dollars — and that a widow, having dower in her husband's lands to the same amount, clears three per cent, or one hundred and fifty dollars. A tax of ten dollars on each of these would take a hundredth part of the revenue of the first, a thirtieth part from the second, and a fifteenth from the third, taking the largest share from those least able to pay, and precisely in the ratio of their inability. This ought to be explained.

The principle that large amounts of capital should be taxed at a higher rate than small, is fairly stated and well demonstrated. The inconveniences of direct taxation are also correctly laid down, but the great *advantage* of direct taxation, that it makes the people watchful of their government, and so forces the government to be frugal, is nowhere stated.

Of *indirect* taxation three forms are considered: license duties, excise duties, and duties on importation. That license duties are inequitable and oppressive, and excise duties odious both in England and America is shown, and so happily illustrated, that it cannot be misunderstood.

The tax on imports, the principal source of revenue to our national administration is next treated, and at considerable length. This tax costs more to the community than any other; but it is attended with certain advantages which have given it the preference over others in most civilized nations of the present day. The custom house department exercises an inspection over the commerce of the nation — this is the most *convenient* way of paying taxes — it leaves less room for *fraud* — it leaves the absolute *necessaries* of life, which each country produces for itself, *untouched*. It enables the government to aid the poor, to protect industry, to encourage enterprise, &c.

Having completed this view, intelligible and interesting in all its points, Mr Peabody enumerates the principles which should regulate the assessment of import duties. These are, 1. It is better to lay taxes on the quality than on the cost of articles. 2. Articles similar to manufactures at home may pay higher duties than those which cannot be produced here. This principle however is guarded with the proper limitations. 3. Raw materials should pay low duties, or none. 4. Luxuries should be taxed rather than necessities — a principle too obvious to be denied, too important to be overlooked, but yet grossly violated in almost every section of most of our revenue laws. 5. Duties should not be very unequally imposed on the different articles nor suddenly increased — the system should be *well balanced*. No operations of our own government have worked such wide-spread mischief as those sudden changes of policy, in violation of this rule, which have repeatedly occasioned such ruinous fluctuations of value. 6. Government should consult the *health* of the people. The manufacture of *domestic coffee*, of *spurious*

wines, of rum and whiskey, and rotting hemp ought not to be encouraged at the risk of the health, morals, and lives of many thousands of citizens. 7. Literature and science and the fine arts ought to be protected. 8. The moral welfare of the community should be regarded. 9. Government should keep within the limits of a proper economy. If this rule be altogether set at naught, a representative government becomes no better than a despotic one.

These rules are accompanied by a commentary, in which the principles are illustrated, and observations on their application are judiciously interspersed. We must here close our brief analysis, and our remarks upon a tract suited for a manual to that large class of readers, the tax paying workingmen.

Mr Rantoul's "Address" commences with a distinction between those who are not and those who are workingmen. The pauper, the idler, the gambler, the beggar, the demagogue, the disorganiser, are not workingmen, because they either live on others' labors, without rendering any equivalent, or they labor to destroy and not to create. His description of workingmen is very comprehensive; but not too much so. He says nothing here of those who are by universal consent classed among workingmen — of merchants, tradesmen, mechanics, farmers, day laborers, &c.; but superadds to these, men of very different vocations, who, in the popular and party signification of *workingmen* are not included in the name. His remarks on this subject are so striking, and their justice so readily approves itself to every thinking person, that we subjoin the greater part of them for the benefit of our readers:

"All who do something for a living, who furnish to society some equivalent for the protection and the benefits which society affords them, in whatever field of industry they exert their strength or their talents, or employ their time or their capital, by whatever title the world may designate their labors, have common interests with one another, and belong without question to the party of genuine workingmen. He who meditates in his closet how he may instruct mankind, and he who puts together the types by whose impression instruction is communicated, — he who wanders over the face of the earth exploring nature's mysteries to discover and turn to advantage some unknown modification or property of matter, he who in his laboratory examines nature and puts her to the torture till she reveals her secrets to him, as well as he who man-

ufactures the raw material or performs the chemical opération after the process has been perfected by the inventor and dictated to the artizan,—he who toils day and night to seize and apply the principle by which he can make the motion of wind or falling water, gravitation in some other form, or the expansive force of vapor do something which before the human hand had done, as well as he who constructs the machinery, and he who watches and regulates its movements, is undeniably a workingman. He who forms, fosters into life, and quickens with an effectual impulse, original and extensive plans of benevolence, he who defends his country's rights in the hard fought field of hot debate, who guides her counsels in the cabinet, who represents her interests and maintains her dignity abroad, or who on the bloody battle plain avenges and vindicates her insulted honor, is surely a workingman, as much as he who creates the articles of value which constitute the funds for the operations of the philanthropist, he who prints the speeches of the orator, he who navigates the ship that bears the ambassador, or shoulders the musket and fights under the banners of the patriot warrior. He also who superintends the employment of capital which diligence and prudence have enabled him to acquire, who sends its fertilizing streams through the community, while the profits of every judicious enterprise increase his power of doing good, though the envious and unreflecting may look with an evil eye on his success in his laudable industry, is really and truly a worthy, hard workingman. Is there any quibble or play upon *words* in this? No. The truth lies deep in the nature of *things* and in the nature of *man*. He who does anything whereby any part of his species is made wiser, better, healthier, or happier, belongs to our party and we will welcome him as a brother. It is not a community of name only, it is one of interest and feeling. All these have a common interest that honest industry should be respected and rewarded—that services rendered to society should be *duly* estimated and *adequately* compensated: and, my friends, I believe in my soul that all our party who understand their own interests, act upon these principles. Some of the most indefatigable of the illustrious benefactors of mankind have not wrought with their hands, and yet have worked to some purpose. Cold and heartless and senseless must be that system which should class these as unproducing drones, as mere idle consumers. It is not so. Philosophy does not contradict common sense. John Howard and Stephen Girard were workingmen. Bacon and Newton, and Shakspeare and Milton, Franklin and Priestley and Davy, Fox and Mirabeau, Washington and Lafayette, were workingmen, as well as Fulton and Perkins, and West and Alston, and Chantrey and Canova: their great souls belong to our party, and we

will not give them up. All honest men belong to one party, because they have all pure intentions and a common object—the greatest good of the greatest number. That party is ours, and every true workingman does something, and desires to do more, to advance the common cause.” pp. 53–56.

The obligation of each individual to employ his faculties for the good of society, and his consequent claims to reward are spoken of. “We have a right to all our FACULTIES, *bodily, mental, moral, and the products of their exercise* ;” to our strength and skill ; to our talents and acquirements as professional men or artists ; to our ingenuity or contrivance, and application in accomplishing the most labor in the best manner ; to our honesty and honor as demanding confidence ; to the fruits of all our faculties ; to our time, as a matter of bargain, for more or less of it employed in service ; to our wages at the highest rate, steady and remunerating ; to our education, intellectual, moral, and physical ; to respect, public or private, and to advancement, according to our deserts. All these divisions of the subject, which Mr Rantoul, however, does not pretend to regard throughout as truly philosophical, are treated in a popular form, and all the topics are crowded brimful with familiar, pleasant, and instructive illustration. And this is all that we need say of it in order to recommend it for the purpose for which it is intended. It is pleasing to find that a purpose so desirable, which we have already adverted to, has been well begun, as every one will find it to be, who shall read the two tracts of which we have now given this brief account.

ART. XI. — *Sayings and Doings at the Tremont House, in the year 1832.* Extracted from the note book of COSTARD SLY, Solicitor and Short-hand Writer, of London, and Edited by Dr ZACHARY PHILEMON VANGRIFFER. Boston : Allen & Ticknor. 1833. 2 vols. pp. 224, 268.

We have often gazed upon the noble front of the Tremont House, with a feeling of admiration for its truly classical simplicity. It is worthy to be the abode of the choicest spirits, the brightest intellects of the times. The passer-by, half an hour before dinner-time, or perchance at the more senti-

mental hour of the going down of the sun, may have observed a gathering together of comely personages, resting their rounded figures against the massy Doric columns, and telling more eloquently than any sign-board, of the generous fare to be found within. In short, he must have seen at once that the Tremont House contained within its walls the elite of epicures, wits, witlings and bachelors, whose "sayings and doings" were worthy to be recorded, but alas! were doomed to vanish in the "barren air," *carent quia vate sacro*. And doubtless his meditations thereon must have been tinged by the melancholy consciousness, that the choicest sublunary things are the most transitory and evanescent. The liveliness of champagne, the downy freshness of a peach or an apricot, the joys of youth, and the *shine* of a newly blacked boot — it is sad to think how soon they pass away, amidst the turmoil and dust of this wicked world.

Some months ago a paper was circulated, containing sundry propositions for rescuing from oblivion the choice sentiments, the attic wit, and various eloquence of the above-mentioned sleek-looking *indicators* of the Tremont House. Mr Costard Sly, and his Editor, Dr Zachary Philemon Vangrifter, both doubtless seasoned with the attic salt of fashionable society, and it may be, quite *at home* even at Almack's, have taken upon themselves the laudable task of transmitting to an expecting posterity, some memorial, worthy of the transcendent intellects who congregate around the suppertable of the Tremont. The book appears in two volumes, to all human appearance a fashionable novel. We sat down to read, but ere we had finished the first volume, a strange feeling crept over us, and before we could call for help, we were fast locked in the arms of Morpheus. We were borne on the wings of a "pernicious dream" to the stately apartments of the Tremont, and in a twinkling, the worthies who figure in the "Sayings and Doings" stood bodily before us. They immediately began a conversation, like those recorded in this book for the admiration of the world; we attempted to escape, but like one pursued in his dreams by a mad dog, were unable to run away. At last a personage whom we recognised as Capt. Parkenrath, rose to deliver himself of a poem: at the first stanza, we were put in the agonies of the night-mare; the second frightened us horribly, and ere the third was fairly begun, our slumber was happily interrupted

by a desperate revulsion of nature. With the horror of this dream before us, we proceeded in our task, which we concluded, uninterrupted, save ever and anon by an "inextinguishable" yawn. We are sorry to wound the Captain's feeling, and it may be, call down upon ourselves the terrors of his military vengeance; but our reverence for truth compels us to say that his poetry is the most horrible nonsense that was ever perpetrated. Horace speaks of a certain kind of poets who scribble without the license of "Gods, Men or the Columns." The Captain at the Tremont poetizes in strains that would be disavowed by Gods, Men, Columns, or Demons.

Perhaps we ought to be grateful for this addition to our *elegant* literature. We certainly see abundant cause of admiration that the genius of man hath produced such a book. It has opened to our gaze an unfathomable abyss, in looking into which we stand aghast with amazement. An inimitable vulgarity of thought, the coarsest impertinence aping the quasi graceful nonchalance of fashion, and the poorest attempts at wit, pervade the whole of this unrivalled production. The stories have neither point nor humor; the dialogues are tedious and disgusting; the language is a tiresome slang borrowed from British novels, diluted by a large infusion of innate weakness. In all our reading, we have never read a more worthless book. We are now without fear for the future. We never *can* go beyond it. We have passed, as it were, the grand climacteric, and if we should write reviews to the age of Methuselah, we shall never review a thing more vapid.

ART. XII. — *The Sunday Library for Young Persons*. Edited by the Rev. HENRY WARE, Jr. Vol. I. — *The Life of the Saviour*. Cambridge: Brown, Shattuck & Co. Boston: Hilliard, Gray, & Co. 1833. 18mo. pp. 276.

THIS work is what it professes to be, "The Life of the Saviour." It is written according to the chronological order of events so far as that order could be determined by the records of the Evangelists, in the author's judgment. No other analysis of the work is necessary than this; namely, that it is adapted to a harmony of the gospels, and a particular theory concerning the length of Christ's ministry from his

baptism till his crucifixion. The harmony which is followed with very little variation, is that lately published under the care of Professor Palfrey ; and the plan made use of, according to which the duration of our Saviour's ministry is supposed to be ascertained, is that of Carpenter — the time being about one year and three months. This is the shortest time that has been assigned, and though most of it must have been filled up with unwearied, active duty, yet during "the summer in Galilee we have no particulars respecting our Saviour's employment."

The few remarks which we shall make upon this work of Professor Ware have no regard to method, otherwise than as they flow successively from the impressions and suggestions we have received in passing from page to page of his book. If we can suppose any person to be a stranger to the gospel histories, in a Christian land, we think Professor Ware's narrative with its illustrations, would be to such a person a work of unequalled interest in biography, provided he possessed a common share of moral sensibility. To one somewhat acquainted with those histories, perused as they usually are under great disadvantages, in our common version, in small detached portions, and without any helps, this "*Life of the Saviour*" affords assistance, in various ways, at once in a more popular and a more intelligible form, than can elsewhere be found, so far as we know. The bare mention of places by the Evangelists, and of the passing from one place to another ; their allusions to local customs and prejudices, and diseases ; their incidental notices of the Jewish temple, synagogues, worship, festivals, sects, &c. as pertaining to the ministry of Jesus ; their glances at the Roman provincial governments and rulers, as connected with the life and labors, the sufferings and death of our Saviour ; their cursory mention of what is peculiar in regard to climate and natural productions — needed no illustration for those for whom the gospels were immediately intended ; but they need much illustration for readers in this region so remote, at this time so distant, from the scene and period of Christ's birth and ministry and death.

As an example of the kind of illustration of which we have spoken, we take the following, concerning the service of the synagogue in connexion with Christ's public instructions ; not because it is among the most remarkable, but because it most readily occurs to us :

"The service of the synagogue, like that of the Christian church, consisted of prayers, the reading of the law, and the expounding it, or preaching. It was the custom to read through their sacred books once every year, a certain portion being allotted to every sabbath. The Scriptures, like all ancient books, were written throughout on long strips of parchment, like long pieces of narrow cloth. These were rolled upon round pieces of wood, as ribbons are at the present day. When a person read the book, he unrolled it as he went on, and wound it up again on another roller. So that when he stopped reading, and laid down the book, it was partly on one roller and partly on another; and when he took it up again, and opened it, his eye fell at once on the place where he had left off. Whoever therefore was appointed to read the portion of the law on the sabbath, found the place without difficulty, by merely opening the roll. There were no regularly appointed readers, but the rulers of the synagogue called upon any competent person to read the portion for the day.

"When the rulers of the synagogue in Nazareth saw Jesus come in, they gave the book to him and requested him to read. Jesus took the volume, and stood up. It opened of course, at the stated place. It was that celebrated passage in Isaiah (chapter lxi.), in which the offices of the Messiah are described. We may imagine with what breathless silence he was listened to, as he read : — 'The spirit of the Lord is upon me, for he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to proclaim deliverance to the captives and recovering of sight to the blind; to set at liberty them that were bruised; to preach the acceptable year of the Lord.' And he closed the book, and gave it to the minister, that is, the attendant who brought it to him, and sat down. His sitting down was a signal that he intended to speak. And the eyes of all that were in the synagogue were fastened on him, — eager to know what he had to say respecting this prophecy. His first words were, — 'This day is this scripture fulfilled in your ears.' And he went on to prove and illustrate this in such a manner, that he excited their admiration at the gracious words which he uttered, and they expressed their amazement at hearing such things from Joseph's son. 'Is not this the carpenter,' said they, 'the son of Mary, the brother of James and Joses and Juda and Simon? and are not his sisters with us?'"

We might go on to speak of the clear explanations which are given of various incidents in the life of Christ which perplex the unlearned reader; of the moral and religious reflections which mingle in graceful proportions with the current history; of the irresistible power of our Saviour's rebukes

which are here set forth, as well those directed to his disciples, as those aimed at persons who withstood his instructions ; of his peculiar manner of teaching by example, so that the moral or sacred precept often seems in a manner incidental ; of his unanswerable modes of reasoning, which not only confuted, but silenced and shamed his opposers ; of the accounts of his miracles, and the manner in which they are suited to circumstances and occasions ; of the increase of his followers, and of the gradual unfolding of the nature of his kingdom ; all which are presented in a very striking light in this little volume. All these things, and many others which we have not enumerated, are so handled by Professor Ware, that they serve to bring home to the reader the force of the internal evidence of Christianity, which has always seemed to us to be irresistible, in its full strength and brightness, in a way to make religion regarded as a matter of sentiment, of feeling, and of duty.

This volume is intended particularly for the young ; but it is a valuable aid to every reader of the Gospels ; an aid to the understanding of them, and an aid to reflections upon their truths. It unites in some good measure the advantages of a paraphrase and a commentary, without the feebleness of the former, or the dryness of the latter.

This is an excellent beginning of the author's plan, "to do something towards supplying a want which has been felt by religious parents and heads of families, of some works particularly adapted for young persons on the Lord's day." The present volume, as we are told, is to be followed by others on important and interesting subjects, from several different writers.

LIST OF NEW BOOKS

FOR FEBRUARY, 1833.

- Hilliard, Gray & Co., Boston.* — Commentaries on Constitutional Law, 3 vols. By Joseph Story, LL. D.
- French and English Questions, on every particular of the French Grammar, and more especially adapted to the French Accidence of W. B. Fowle. By Mons. B. F. Brigard.
- Poems. By Miss H. F. Gould. Second edition with additions.
- Elements of History, Ancient and Modern, with a Chart and Tables of History included within the volume. By J. E. Worcester.
- In Press.* — Homer's Iliad, with English Notes. By C. C. Felton, and the Illustrations of Flaxman — complete.
- Russell, Odiorne & Co., Boston.* — Johnson's English Dictionary, as Improved by Todd, and Abridged by Chalmers; with Walker's Pronouncing Dictionary combined; to which is added, Walker's Key to the Classical Pronunciation of Greek, Latin, and Scripture Proper Names.
- Lilly, Wait & Co., Boston.* — Mexico, comprising its Geography, History, and Topography, with a Map and Engravings, in 2 vols.
- Russia, comprising its Geography, History, and Topography, with a Map and Engravings.
- Offering of Sympathy. By Rev. Francis Parkman. Second edition. London Quarterly Review, No. 96.
- Peirce & Parker, Boston.* — A Sermon, preached in Holliston, Mass. Oct. 31, 1832, at the installation of the Rev. Elijah Demond. By J. A. Fairchild, Pastor of the Evangelical Congregational Church in South Boston.
- The Grace and Duty of being Spiritually Minded, declared and practically improved. By John Owen, D. D. abridged by Ebenezer Porter, President of the Theological Seminary, Andover, Mass.
- Allen & Ticknor, Boston.* — A Discourse, delivered by appointment, before the Boston Baptist Association, met at Newton, Mass. Sept. 19, 1832. By Howard Malcom, Pastor of the Federal Street Church, Boston.
- Marsh, Capen & Lyon, Boston.* — An Address, delivered before the Boston Phrenological Society, on the evening of its organization, at the Masonic Temple, Dec. 31, 1832. By Jonathan Barber, Instructor of Elocution in Harvard University.
- Carter, Hendee & Co. Boston.* — Vol. 3d Ladies' Library, containing Biography of Good Wives.
- J. Ford, Boston.* — "Licensed Houses." An Examination of the License Law of the Commonwealth of Massachusetts, first published in the Boston Courier, Dec. 1832. By M. L. V.
- Lincoln & Edmands, Boston.* — A Tribute of Respect to the Character and Memory of Mr Ensign Lincoln, who died Dec. 2, 1832. By Daniel Sharp, Pastor of the Charles Street Baptist Church, in Boston.
- Munroe & Francis, Boston.* — An Etymological Grammar of the English Language, in which the arbitrary and unnatural Grammar of Murray, and his followers is contrasted with the Rational Grammar proposed by

- Wallis, Harris, Horne Tooke, Gilchrist, Dr Crombie, and other Philologists. By William B. Fowle, Instructor of the Female Monitorial School, Boston.
- New edition of Frank. By Mrs Edgeworth, with cuts.
- L. C. Bowles, Boston. — A Manchester Strike. A Tale by Harriet Martineau.
- Crocker & Brewster, Boston. — A Dictionary of the Holy Bible, for the Use of Schools and Young Persons. By Edward Robinson, D. D. Illustrated with a Map and Engravings on wood.
- Carey & Hart, Philadelphia. — Travels in various parts of Peru, including a Year's Residence in Potosi. By Edmond Temple, Knight of the royal and distinguished Order of Charles III. 2 vols.
- Peter Hill, New York. — The Book of the Constitution, containing the Constitution of the United States, a Synopsis of the several State Constitutions; with various other Important Documents and Useful Information. Compiled by Edwin Williams, Author of the New York Annual Register, &c.
- J. & J. Harper, New York. — Vols. 51 & 52 Family Library. — History of Ireland. By W. C. Taylor, Esq. with Additions by William Sampson, Esq. with engravings.
- Records of My Life. By the late John Taylor, Esq. Author of "Monsieur Tonson." Complete in 1 volume.
- Flagg, Gould & Newman, Andover. — Cicero on the Immortality of the Soul, or *Questionum Tusculanarum*, Liber I, with Notes and an Appendix. By M. Stuart, Professor of Sacred Literature in the Theological Seminary at Andover.
- W. Marshall, Providence. — Narrative of the Apprehension in Rindge, N. H. of the Rev. E. K. Avery, charged with the Murder of Sarah M. Cornell, together with the proceedings of the Inhabitants of Fall River. By Harvey Harnden.
- E. W. Metcalf & Co., Cambridge. — Collections of the Massachusetts Historical Society, vol. 3d of the third series.
- Brown, Shattuck & Co., Cambridge. — Surault's New French Exercises, adapted to all French Grammars, but more particularly to that of the author; being the second elementary work in the complete course of French instruction, to be published by E. M. I. Surault, Instructor in Harvard University.
- Grigg & Elliot, Philadelphia. — The Dispensatory of the United States of America. By George B. Wood, M. D. Professor of *Materia Medica* and Pharmacy in the Philadelphia College of Pharmacy, Member of the American Philosophical Society, &c. &c., and Franklin Bache, M. D. Professor of Chemistry in the Philadelphia College of Pharmacy, one of the Secretaries of the American Philosophical Society, &c. &c.
- Durrie & Peck, New Haven. — The Child's Book on the Bible; proving to him in a plain and easy manner that it is a Revelation from God. Illustrated by Engravings. By Rev. Charles A. Goodrich.
- Edmund Hopkins, Hartford. — Outlines of Ancient History, on a new plan, embracing Biographical Notices of Illustrious Persons, and General Views of the Geography, Population, Politics, Religion, Military and Naval Affairs, Arts, Literature, Manners, Customs and Society of Ancient Nations. By Rev. Royal Robbins.
- Peabody & Co., New York. — Letter on the President's Message, supposed to be written by General Lafayette to his adopted countrymen on the receipt of the President's Message, on the opening of the Second Session of the Twenty-second Congress, Dec. 4, 1832.
- Clayton & Van Norden, New York. — A Sermon, delivered in the Oliver Street Meeting House, New York, Dec. 17, 1832, at the Ordination of Mr William R. Williams. By Francis Wayland, President of Brown University.